

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, MAY 3, 1899.

NEW SERIES, VOL. 1, No. 24

The Chilcot Indians of Alaska are on the war path.

Prospectors returned from the Klondike report a severe epidemic of scurvy and a number of deaths from freezing.

Mr. Malinder, who was imprisoned by the Spanish at Ponape, in the Caroline islands, about a year ago, was just released a few days ago.

Secretary Long, in a speech at Boston, denounces as untrue alleged acts of cruelty said to have been practiced by Americans in the Philippines.

Dr. Robert Ryland, of Lexington, Kentucky, is dead. He lived to the advanced age of ninety-four years, one month, and nine days. He baptized 3,800 people during his ministry.

Lieut. J. C. Gillmore and eleven of the crew from the ill-fated Yorktown are now prisoners at the Insurgents' headquarters. Fears had been entertained that Gillmore and his men were massacred.

Do not overlook Brother Hall's land ad. That is the lumber and turpentine belt of our State. The Gulf breeze makes it delightful to live in that country. Thousands of people may get homes there now for a trifle.

Rev. J. Q. A. Henry, D. D. has resigned the care of his church at La Salle Avenue Baptist Church, Chicago, to become President of the Anti Saloon League, New York. Dr. Henry is a terror to saloon men.

Many definitions of sin have been given, but nothing simpler or more impressive can be found than that of Isaiah: "All we, like sheep, have gone astray; we have turned, every one to his own way." We sin when we go our own way. Sin is self-will; true religion is doing God's will. Self-will may be defiant, boastful, loud-tongued; or it may be quiet, subtle, deceitful. It may even assume the garb of devotedness to God's honor, as when Saul persecuted the church,

and thought he was doing God's service. It did not occur to him to ask whether he was doing God's will, yet only by doing the will can we do the service. Doing a service is the way of pride and self-sufficiency; doing the will is the way of humility and self-surrender. Self-pleasing in religion, turning to our own way, is the very essence of sin; it is in the sight of God precisely the same as self-pleasing in any other thing; it is enthroning self, and ignoring God. Happy is the man who can say, "I thought on my ways, and turned me feet unto thy testimonies."—*The Christian.*

Complimentary.

Leland, Miss., May 2, '99.

Dear Bro. Searcy:

Please give your opinion in THE BAPTIST of our Sunday school lesson for May 7th—"The Vine and the Branches."

I wish it could be given in this week's issue, but suppose it is too late.

We Leland Baptists enjoy your BAPTIST very much, and some of us think each issue is the best. You will be glad to know that we are pleased with our new pastor, Bro. W. H. Williams, and the outlook of our little church is more hopeful than for some time.

We have a great work to do here for the Master; and while there is much to discourage us, we know we "can do all things through Christ," and we try not to be "weary in well doing." Pray for our church, and remember me and my dear students.

Love to Mrs. Searcy, and best wishes for you both, always.

Your friend and sister,

LAEtta DURHAM.

[Our esteemed young friend will find what she wants on the Sunday School lesson in the Exposition this week by Bro. Yarborough. We see no better Expositions any where than he prepares. Thanks for kind words.—Ed.]

Help For The Captive.

BY ALEXANDER MACLAREN, D. D.

Sin deceives us as to the possibilities of deliverance from it. Its

other deceptions get found out sooner or later, generally when it is too late for us to profit by the discovery. But when these bubbles are burst, then there is another blown, and the sin which had cheated me by whispering to me, "There is no harm in it," and by suggesting to me how good it will be if I do it, by saying nothing about how bad it will be for me also after I have done it, turns round to me then, and says: "I have got you now, and you cannot get away. What you have written you have written. The past cannot be undone, and you cannot make the future better and different. That is turned into a philosophical principle by some people. I do not suppose there are many philosophers here to-night, but are of some people who have found out all the other lies by bitter experience, and who are now blinded by this last. My brother! to despair of deliverance is to yield to sin's last lie. You may be ever so far gone in the practice of evil, or you may be one of the—I was going to say more hopeless people—respectable, law-abiding, discharging all the ordinary duties of life, and never having been much troubled with any consciousness of sin. I do not care what you are. My commission is to every soul that has listened to the lies of sin. And my message to each is this, that Jesus Christ can deliver you from them all. However rooted may be any evil habit in you, he can give you strength to overcome it; however you may have felt as if you were too bad ever to mend, He comes to you and says to you, I will give you a new heart and a new spirit; I will cancel all that past, and sin shall not have dominion over you. Brethren, the only escape from the illusions of sin is to open our ears and our hearts to the voice of Him who is the Truth and the Life. He will give us more than He promises. His promises fall beneath the blessedness of the reality. He will take away the evil consequences, the penal consequences, the judicial consequences of our sin, and He will make us able to walk with Him in righteousness and holiness all the days of our lives. There is no reason why

any man, woman or child should continue longer under the spell of the enchantress if they will only listen to the voice of Him who is the faithful and true Witness.

Southern Baptist and Auxiliary Conventions.

Louisville, Ky., May 11th to 18th, 1899.

For the above occasion all coupon agents of the Mobile & Ohio R. R. will sell tickets to Louisville and return at rate of one first class fare for the round trip, on May 8th to 12th inclusive, limited for return passage to 15 days after sale. For exact rates, tickets, time and full information, apply to agent. till may 12

Southern Baptist Young People's Union.

To meet in Louisville May 11th next.

The Baptist Young People's Union auxiliary to the Southern Baptist Convention will meet in Louisville, Ky., May 11th next, at 10 o'clock a. m., at the Broadway Baptist church.

Addresses will be made by Rev. Z. T. Cody, "In the School of Christ"; Dr. C. S. Blackwell, "The Baptist Young People of the South and Their Opportunity"; Dr. D. M. Ramsey, "After Twenty Years of Christian Culture"; also by Dr. Geo. B. Eager, Rev. A. J. Harris and General Secretary Chivers, of the B. Y. P. U. A. There will be a morning, afternoon and evening session. The Board of Managers meets at 9 o'clock a. m.

All young peoples' societies in Baptist churches are entitled to one delegate to every twenty-five members, and churches having no such societies, to one delegate to every fifty members. Delegates who are also delegates to the Southern Baptist Convention will be entertained free, beginning with dinner on May 11th. Railroad rate, one fare for the round trip.

Churches and societies are urged to take notice and send full representation.

L. O. DAWSON,
President.

W. W. GAINES,
Secretary.
Atlanta, Ga., April 27, 99.

Our Pulpit.

Heavenly Citizenship

ELD. THOMAS LANSDELL.

"For our citizenship is in heaven."—
Philippians iii. 20.

It was the poet Campbell, if I remember aright, who wrote
"Cease every thought of summer on my mind,
But leave, O leave, the light of hope behind."

It was the Apostle Paul who said, in reference to faith in and love for Christ, "Which hope we have as an anchor to the soul, both sure and steadfast." It was the same Apostle who said, to those who are not united to Christ by a living faith, "having no hope and without God in the world." Hope is a combination of desire and expectation, a desire for, and expectation of, future good. The ungodly may dread a future retribution, but they cannot hope for it. The Christian desires heaven—his citizenship is in heaven—his new nature is a preparation for heaven, and his faith and love raise his desires and affections heavenward.

"This world, he cries, is not my place:
I seek a home in heaven—
A country not of mortal sight,
Yet, O by faith I see
The land of rest, the saint's delight,
The heaven prepared for me."

The Christian expects a home in heaven—a part in the glorious resurrection of the righteous, when the bodies of our humiliation shall be changed, that they may be fashioned like unto the body of our Lord and Saviour Jesus Christ. He expects this, not because he merits it—not because he has done enough to pay for it—but because "God who cannot lie" has promised to give it to him. "The gift of God is eternal life through Jesus Christ our Lord." His title, his seal, his evidence that God will give him heaven is a holy life. "The best evidence we can have that we will go to heaven is a preparation for heaven."

OUR CITIZENSHIP IS IN HEAVEN.

Among the ancient nations it was a great honor to be a citizen of a great city. Paul said that he was a citizen of no mean city, and, being a Roman citizen saved him from a degrading punishment in Jerusalem. Upon the records of the city their names were written—the privileges of citizenship they enjoyed—the protection of its government they had—the costume of the city they wore and its language too spoke.

The Christian's name is written in heaven, nothing else should give such real comfort and joy.

When the Apostles returned from their first mission of preaching the gospel and working miracles, they cried out with joy, "Lord, even the devils are subject unto us through thy name!" It was indeed wonderful what power they had in the name of Jesus. It is a wonderful name. Hear the answer of Jesus, "Behold, I give unto you power to tread on serpents and scorpions, and over the power of the enemy, and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven. Then above all that we can possess or do, we should rejoice that our names are written in heaven. If we are Christ's, our names are enrolled in heaven. Hear Paul, in his epistle to Philippians, "Help those women which labored with me in the gospel, with Clement also, and with others of my fellow laborers whose names are written in the book of life." To the Hebrews, he writes of "the general assembly and church of the first born, which are written in heaven."

Of the Holy City, the New Jerusalem, we read that "none shall enter into it, but they which are written in the Lamb's Book of Life."

To find one's name written in the rocks which for ages have remained in the quarry; to see it traced along the sky, and shining out among the stars; to hear it uttered in the deep, hoarse thunder, or sighed in the winds of summer, O what would all this be to having it written in the book of life, and announced from the "Great White Throne," by the Judge of the whole earth. And yet, if we are Christ's, our names are enrolled in heaven, and will be announced from the Throne of God.

The Christian has a heavenly nature.

He is a new creature. "If any man be in Christ he is a new creature; old things have passed away, behold, all things have become new." "That which is born of the Spirit is spirit." "Now if any man have not the spirit of Christ he is none of His." Heaven is a holy place, and this new nature is a holy one. "Every man that hath this hope in him, purifieth himself, even as He is pure." Holiness of heart and life is his desire and aim—for this he seeks and strives, nothing less than this can satisfy him. The new nature demands, must and will have the proper nourishment. It seeks the pure milk of the word as surely as our appetites seek the proper food

for our bodies. Heaven is a place of love. Love to God and to all in heaven. In all the shining ranks, on all the flowery plains, among all the saints and angels in heaven, there is not one cold, hard heart, not one heart in which there is one particle of hatred or one unkind emotion; no, but every heart is full of love. The new nature is one of love—the renewed heart has love in it. Love for Jesus, his gospel, his ordinances, his people, his holy and precious cause. Love is the delight of the new heart—nothing comforts and cheers like this; and nothing distresses it more than the absence of love.

Heaven is a place of peace. Calm, sweet, holy, peace. Peace like a river, clear as crystal, pure and refreshing. God will exclude from it every disturbing element. No pride, anger, malice, wrath, or even unkind thoughts or feelings will be allowed to enter there.

The heavenly nature is one of peace. It is reconciled to God—justified by faith and has peace with God. It loves, desires, enjoys and delights in peace everywhere—in the family, in the neighborhood, in the Church.

In heaven they are near to God, enjoy and delight in him. "In thy presence," says the Psalmist, "is fullness of joy—at thy right hand are pleasures forevermore." The new nature seeks to draw nigh to God that it may enjoy his presence and delight in his favor and love. It seeks this in the means of grace, reading and meditating upon the Word of God—hearing the gospel—attending upon the ordinances—secret prayer, and singing praise to God. The presence of God is a delight, and his absence a cause of sorrow. As the disciples rejoiced in the presence of Jesus, so do heavenly natures in nearness to God.

The Christian's citizenship is in heaven. His name is written there; his new nature is from heaven—his desires are there—his treasure and his Savior are there. He has all the glorious privileges of citizenship, and enjoys the protecting care and tender love of the God of heaven. He is not a citizen of this world, but only a stranger, pilgrim, and sojourner. How often can he sing with Montgomery—

"Here in the body pent,
Absent from Him, I roam,
Yet nightly pitch my moving tent
A day's march nearer home—
My Father's house on high—
Home of my soul, how near—
At times to faith's foreseeing eye
The golden gates appear."

Constipation of the Bowels may be easily cured by a few doses of Dr. M. A. Simmons Liver Medicine.

Save the Children.

BY ST. CLAIR LAWRENCE.

What, think you, is the cause? The reader asks, "the cause of what?" Of the fearful record of precocious crime with which the columns of our newspapers are teeming day by day. Do our institutions evolve a proclivity to crime? If so, what is the remedy?

Many of our people are entirely unconscious of the under current of change which the last fifty years have produced in the habits and opinions of our people. We are no longer the same. In many respects there is no visible change. Youths and maidens still love and marry and rear children; but the facts seem to justify the opinion that a preponderance prevails, in both men and women, to prefer avocations disconnected with family relations. With men, this has been true always, but with the other sex, upon whom rests the responsibility of child-training, it is strikingly manifest in the "coming woman."

Tender, dependent women still marry, but a multitude of sturdy old maids appear, of whom, like old Queen Bess, it may be said, "her proud stomach could bear no will but her own"—children are too great a burden to be tolerated. I have merely intimated the causes that lie behind this growing accumulation of youthful crime; but the remedy is a matter of too much importance to be passed with a mere hint—and that consists in better and more careful training. No one has a right to bring a helpless creature into existence without a solemn sense of the obligation thus incurred, to see to it that its steps are bent into the right path, that it be kept morally as well as physically wholesome in life and action. Alas! how sad that this responsibility is being fearfully overlooked. Alacrity prevails, not only among irreligious parents, but with Christians as well.

We have, in comparison with the "long ages" but few religious bigots, we have but little moral rancor; bigotry and prejudice are the concomitants of strong thought and feeling—of earnestness and devotion to principle, right or wrong. But where a whole people are bent upon riches and pleasure they will at length lose the power to discriminate immoral issues. Ah! worse—if anything can be worse—they will lose the sense of responsibility to the family, and to the public at large. This is the crisis threatening us just now. May the Lord arrest it!

Many of our people are losing respect for family relations. Mar-

ital crimes are but slightly repressed. A divorce has almost ceased to entail disgrace upon the parties. From causes like this a mass of children, badly instructed, are thrown upon society, who wander away, glad to find an asylum anywhere, since home is void of attractions.

"Train up a child in the way it should go," means no more with many parents than to simply humor its whims. It is reckoned cruelly distasteful to coerce a child, or to restrain a youth. They are all "pets" and "darlings," whose ways are "cunning" and "cute." They are bright and witty, and alas! saucy and irreverent. It requires no eye of a prophet to foresee the harvest that must and will be reaped from such a sowing.

The Sunday School—a good thing—is too much expected to supply the teaching which ought to be early and late upon the lips of the parent. The public school teacher loses his situation if he be a close disciplinarian, and so the children, no longer "brought up," just come up as best they may, and the result is a host of young desperadoes, young suicides, and an amount of crime which it is fearful to contemplate. No wonder that the girls run off and marry lacqueys, or, worse still, disappear altogether—gone, no more to be found. In our households—right at home—must the remedy be found, if we would save our children and our nation, from disgrace and utter ruin. More anon.

T. L. Tyner, Acme, Miss., writes: My mother has used Dr. M. A. Simmons Liver Medicine thirty years, since it cured her of Neuralgic Dyspepsia. She still uses it for her general health. A package of Zeilin's was once given her. It did not act satisfactorily.

Southern Baptist Convention.

LOUISVILLE, KY., MAY 11-18, 1899.

The Southern Railway will sell the round trip, tickets to be sold tickets at the rate of one fare for May 8th to 12th inclusive, with final limit fifteen days. Tickets may be extended to leave Louisville not later than June 10th, provided they are deposited with agent at Louisville prior to May 18th and payment of fifty cents.

For further information call on any ticket agent of Southern Railway or write C. E. Jackson, T. P. A., Birmingham, Ala. a6-5t

Shorten the time of Confinement, Strengthen Mother and Supply Breast Milk or Child by using Simmons Squaw Vine Wine or Tablets.

No other medicine Builds Up and Fortifies the system against Miscarriage as well as Simmons Squaw Vine Wine or Tablets.

Southern Baptist Convention.

LOUISVILLE, KY., MAY 11-18, 1899.

On account of the Southern Baptist Convention, the Illinois Central Railroad will sell round trip tickets at one fare on May 8th to 12th inclusive, good to return in 15 days from date of sale. If deposited with the joint Agent of the lines, at Louisville, prior to May 18th, an extension may be had to June 10th, 1899. The Illinois Central is the only line running regular through trains (Double Daily) to Louisville without change of cars, with elegant Pullman sleepers, and Free Reclining Chair Cars. You save six hours in time by this line.

The "Baptist Special" will leave Jackson, Miss., Wednesday, May 10, 1899, in charge of Rev. L. S. Foster, and other prominent ministers. Those desiring berths in Sleeper should write to the undersigned. One Sleeper and Coach will leave Grenada at 5:05, P. M., via Holly Springs, on May 10, connecting with the Baptist Special at Fulton, Ky.

These rates are open to ALL.

L. F. VONTGOMERY, T. P. A.

JACKSON, MISS.

WM. MURRAY, D. P. A.

NEW ORLEANS, LA.

til m 12

Mozley's Lemon Elixir.

A PLEASANT LEMON TONIC

For biliousness, constipation, and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at all druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

AT THE CAPITOL.

I am in my seventy third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED

Door-keeper Georgia State Senate, State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

Salem, N. C.

MRS. S. A. GRESHAM.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable, 25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga. mar-apr

Baptist Editor's Excursion to Mammoth Cave.

UNDER THE AUSPICES OF THE WESTERN RECORDER AND BAPTIST BOOK CONCERN.

W. P. Harvey, President of the Baptist Book Concern and Manager of the Western Recorder, has arranged to honor Baptist editors-in-chief during the session of the Southern Baptist Convention with a banquet at the Louisville Hotel on the evening of May 13, and an excursion to Mammoth Cave, leaving Louisville at 8:25 A. M., May 16. On arriving at the Cave we will take what is known as the Long route, and the next morning we will take the Short route, returning to Louisville in the afternoon.

Excursion rates have been secured for all those who wish to join the Editors' Excursion to Mammoth Cave. The regular rates are as follows:

Regular railroad fare.....	\$9.90.
Hotel for one day and a quarter.....	\$3.75.
Cave fees.....	\$5.00.
Total.....	\$18.65.

We are able to offer the trip to all who want to go with our excursion for only \$10. This includes railroad fare, hotel for a day and a quarter, and fees for both Long and Short routes in the Cave. Let all who expect to go send their names to

W. P. HARVEY, Louisville, Ky. ap27-tf

Send to Aug. C. Freitag, Optician and Pharmacist, 826 and 828 Canal street, New Orleans, for anything in his line. We specially commend his spectacles from personal test.

Marston the Imposter.

In the month of February, a man whose name was given as J. H. Marston, was published through the columns of the *Alabama Baptist* as an imposter. It appears that he had been posing in the State of Alabama as a Baptist minister, and claimed to be a member of the Red Cross Society and authorized to solicit contributions for the Lee Orphan Asylum of Havana, Cuba, and that he claimed to be a Mason of high order and had made a trip to the Holy Land in the interest of Masonry, and was lecturing on his travels in Palestine, Egypt and Cuba. He was further described as having a cork leg.

A few weeks ago a man answering to the name of Y. F. Marston appeared in Ackerman, who bore the same description and made the same claims, as the Marston above

mentioned. I brought the matter to the attention of the brethren, and for a few days Ackerman had quite a sensation. Marston denied being the imposter, as might well be imagined, and brought suit against me for criminal libel. I stood my trial in the mayor's court and was acquitted. Marston was then arrested on the charge of obtaining money under false pretenses; but, while the evidence at hand was sufficient to satisfy any candid mind that he was guilty, it was thought to be insufficient to answer the demands of the law in his prosecution, and for this reason the trial was put off; and he was released on his own recognizance to appear for trial the second Saturday in June.

In the meantime, I wrote Gen. Fitzhugh Lee, in order to ascertain if Marston was authorized to collect money for the Orphanage, and the following is the reply:

Near HAVANA, CUBA,
April 9th, 1899.

M. L. O. WALT, Esq., Ackerman, Miss.

My Dear Sir—General Lee directs me to say in reply to your note of the 4th inst., that neither Mr. J. F. Marston, or any other person has any right to collect money for the "Lee Orphan Asylum." Letters are being received here constantly from Mr. Marston, purporting to enclose money for said Asylum, but no money is ever found in them.

He has heard of Marston collecting money in other parts of Mississippi and recommends that he be arrested as an imposter.

Very truly yours,
W. R. PEDIGO,
Secretary.

When Lee's letter came to hand, Marston was gone, and doubtless is now working his pernicious scheme on unsuspecting churches in other parts. He worked his "rabbit foot" on Ackerman for more than ten dollars. He is a small man, gave his age as 31 years, and is crippled in the left leg.

M. L. OSWALT.

Ackerman, Miss.

Confederate Veterans.

The Southern Railway will make a very low rate to Charleston, S. C., and return for the occasion of the Confederate Veteran Reunion there May 10-13. Tickets will be sold May 8, 9 and 10, inclusive, with final limit May 21st.

For further information call on any agent of Southern Railway or write C. E. Jackson, T. P. A., Birmingham, Ala. a6-5t

The Gloster Meeting.

We have just made a visit to the beautiful little city of Gloster. THE BAPTIST was remembered in a liberal way. The Gloster people take THE BAPTIST for it, and read it; and are, therefore, well informed in current denominational matters in the State.

The Galilee, the first Baptist church, with whom the Sunday School Convention met, has a beautiful house of worship, having recently put down a magnificent new carpet over the entire floor.

They also have stained windows. The output for these improvements was \$400.

The music is far above that had in our average towns of its size. One peculiarity is that more young men participate in the singing than is usual.

We had the pleasure of seeing our old friend and college mate, Rev. Jud Bolls, who took an active part in the meeting. He conducted the opening exercises, and delivered the address of welcome.

Miss Mollie Drane, of Winona, is the popular and efficient music teacher in the city graded school. The cause of our Lord seems to be prospering here.

Revs. J. E. Lowe, R. J. Stewart, E. H. Garner, T. C. Schilling, and J. J. Walker, contributed to the success of the meeting. Also a number of lay brethren, among whom was Dr. W. B. Kinnebrew, P. R. Bolls, H. H. Ratcliff, and Dr. Toler, a Mississippi College graduate.

Our home at Gloster was with Rev. J. P. Cuspepper and his estimable wife.

We also had the pleasure of meeting Brother W. S. Culpepper, and several of his flock.

Nearly all the Baptists in and around Gloster take THE BAPTIST.

Bro. Searcy:

As I have been resting since first of February, taking plenty of outdoor exercise, I feel stouter and in better physical condition than I have for several years. I believe now that it is wicked for any man to overwork his brain or his muscle. The former I have done and have suffered the penalty. But in the Father's good providence I am greatly strengthened and renewed in body. Yes, in soul too, for in the mean time I have been reading with special reference to the Holy Spirit and his mission, and from the Scriptures and Gordon's Ministry of the Spirit, I have become convinced that many do not estimate the Spirit's work in the

hearts of God's people and in the church as they should.

My own personal experience bears testimony to this fact. He is gracious to every child of God who will let him be. "He will guide you into all truth and he will show you things to come." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Yes, the Spirit is personally to each Christian just what Jesus was personally when in the flesh, and we realize his constant glorious presence and power. I shall try to follow the leading of my Father as to my work this fall. Where he leads I will follow.

I want to sell this plant, Stone College or lease it. It is a fine place for a male school, near enough the car line for boys. There is great need of a male high school here in this section of the State. A large number of day students can be had here and seventy-five boarders could be accommodated. I will sell at a reasonable price.

While I have gone through severe trials and sustained heavy losses, I have found unspeakable comfort in the "promises" and in the witness of the Spirit. God be praised.

L. M. STONE.

College Tidings.

Our boys are very happy over the fact that our Mr. J. B. Lawrence took first prize at the Inter-Collegiate Oratorical Contest last Friday night. But while we won the honors, some of our boys lost their hearts. It seems that they lost them on the campus of Stanton College and I fear that they will not get them back again. I heard some one singing today.

Maid of Stanton, let me part,
Give, Oh! give me back my heart.

I can sympathize with the boys, I lost mine once!

Friday night I spoke on education at Poplarville and Saturday morning and Saturday night I preached there. The time was not propitious for a collection, but I had a warm reception, found many friends to the College and had the promise of some material help later.

Sunday I preached the commencement sermon for the city school at Hattiesburg. Our noble Bro. Phillips is doing a grand work there in their new fourteen thousand dollar school building, and it was an inspiration to stand before the vast audience that filled the new school hall. I had a pleasant afternoon with pastor L. E. Hall and a pleasant service at night with his bee hive of a

I have taken no collection this week, but I feel tolerably well. A number of the brethren have "sent in" and "a little bird told me" that others were going to "send in" soon.

Here is this week's list:

O. M. Johnston, Leland Stanford University, col., \$10.00; J. W. Keys, West Point, \$10.00; Kosciusko church, by I. P. Lansdale, \$25.00; Vaiden church, by J. N. Flowers, \$10.50; Rev. P. A. Haman, Learned, \$6.00 for the College and \$4.00 for Ministerial Education; Rev. R. A. Cooper, of Pontotoc, sent \$70.95, (ten of it for Ministerial Education and the rest for the College, to be divided between the following churches: Houka \$2.75, Toxish \$4.25, Pontotoc \$45.35; in addition to \$20.00 previously sent by two members, Amory \$18.50.) Bro. Coleman Spight, Ripley, \$1.00.

There are many churches that have not been heard from. We have collected \$2,228.47. Over \$200.00 more has been promised. I asked for \$3,600.00. I may say that two-thirds of it has been raised. We have two months more. Who next?

Your servant,

W. T. LOWREY.

Yalobusha Association.

Dear Baptist:

Our Fifth Sunday meeting was not so largely attended, but it was interesting and profitable. Brethren A. C. Mason, H. C. Taylor, J. O. Hill, J. W. Field, and Loper did some earnest work. The College was remembered at 11 A. M. Sunday with a free will offering of \$10.00. Bro. Mason said many good things for the paper, and for the Orphanage. Bro. Taylor took subscriptions for THE GEN. Brethren G. W. Weber and C. A. Walters were ordained deacons, sermon H. C. Taylor, charge A. C. Mason, prayer by pastor.

The cause in these parts is on the "up grade." We are encouraged. Our next meeting goes to Wayside church near Scooby.

God bless THE BAPTIST.
Fraternally,
CHAS. A. LOVELESS.
Graysport, Miss.

The Prize of Life.

John Carmichael, after the death of his wife, Kate Carnegie, speaking to his friend of the misunderstandings and quarrels of his married life, said:

"We blundered. I far more than she; we suffered, she more than I, but we did not miss the prize of life." It is a common mis-

take to suppose that the happiness of wedded life consists in the agreement of opinions, or that a home is unhappy because its serenity is sometimes disturbed, even by a display of temper. The "prize of life" does not consist in unbroken, serenity, but in mutual respect and loyalty, and the consciousness that as to the deepest and best things in the mutual relationships there is abiding trust.

Thomas Carlyle was doubtless what his friends called him, "gey ill to li' wi'; but, for all that, and in spite of the sympathy her friends have lavished on her, Jane Welch would probably have said that her husband was the one man in all the world for her, and that the great writer's fits of temper, and harshness of judgment were only spots upon the sun. In her deepest heart she did not miss "the prize of life" in the love and companionship of Thomas Carlyle. There is such a thing as making too much of the froth and foam of life. To say of a husband or wife, he or she never spoke a harsh word, is not to say much, even if it were true, which it seldom is.—*The Watchman*.

Jackson, Tenn. Apr. 27, '99.

Dear Dr. Searcy:

You will be interested to know of the gracious and glorious revival at the First Church.

Pastor Haywood is being assisted by the Rev. George Robert Cairnes, of Philadelphia.

As Mr. Cairnes is so well known in the United States and Great Britain, and having conducted several revivals in dear old Mississippi, it is superfluous for me to comment. Suffice however to say that thus far there have been about fifty professions of faith, and twenty candidates for baptism. Quite a number of those confessions are by students of the University, who will soon join at home, and by people attending court.

Brother Cairnes has no "high pressure methods," no "graveyard" scenes. He just preaches the plain old doctrine of salvation "by grace and through faith," with living illustrations.

The church is always "packed and jammed" full of people. We all are happy; but, oh my! Pastor Haywood is the happiest man in town.

President B. G. Lowrey, of Blue Mountain Female College, was with us at Chapel one morning, and would have given us a literary address, but he saw the grace of God among us, and so gave us a fine ten minute sermon.

Rejoice with us. Praise God.
Adams Hall. M. R. COOPER.

Little Folks.

Dear Bro. Searcy:

I send you twenty cents for Cuban Missions. My teacher, Prof. Wiley Sanders, gave me ten cents, and I send ten cents.

Your little friend,
MARY DICKEN.

Dear Dr. Searcy:

Mamma takes THE BAPTIST, and I like to read the little folks' letters. I am nearly nine years old. I attend Sunday School.

My two sisters and I go to school every day. Our teacher has us to repeat a verse from the Bible every morning at roll call.

I will answer Roy Robb's question.—Whose death was caused by his wonderful head of hair? It was Absalom. I was reading about it last night.

I send five cents for Cuban Missions. Your little friend,
L. KIRBY BYRD.

I am a little boy nine years old. I help Mamma. I sweep, and carry in the wood, and split the kindling, and drive the cows.

I send ten cents for Cuban Missions. J. A. FARMER.

Dear Bro. Searcy:

I see letters in THE BAPTIST from little folks, with contributions for Cuban Missions. I want to help a little, too, so I send ten cents.

Write love to all the little folks, and best wishes to THE BAPTIST. Your little friend,
MARTHA BURGIN.

Dear Dr. Searcy:

My sister takes THE BAPTIST, and I enjoy reading the young folks' department.

I am an orphan girl ten years old. My papa died six years ago. I go to Sunday School every Sunday, and we have a good school. Mr. Webb Buckley is our Superintendent. Dr. Hackett is our pastor. We all love them very much. You will find enclosed ten cents for Cuban Missions.

Your little friend,
EMMA SEALS GUYSE.

Dear Bro. Searcy:

I am a little girl thirteen years old.

Papa takes THE BAPTIST, and I enjoy reading the letters from the Little Folks.

I go to Sunday School every Sunday.

Papa, Mamma, Sister, and myself, are members of the Baptist church. Rev. H. M. Long is our pastor.

I will send twenty cents for Cuban Missions.

Alma Earl Berry asked the question, "Is there a place in the Bible where it says you must not sell a dog and give the money to Lord?"—Deut. 23:18.

Easter is found in Acts 12-4. What two chapters in the Bible are alike?

The word "eternity is found but once in the Bible, where is that? Your friend,
BEULAH SMITH.

P. S. Brother sends twenty cents.

Dear Dr. Searcy:

Papa takes your paper, and I notice you desire the children to raise one hundred dollars for Cuban Missions. I have raised one dollar and twenty-five cents.

I am nine years old. Your little friend,
MATHIE COLLINS.

Dear Bro. Searcy:

Enclosed find twenty cents for Cuban Missions. A kind lady gave it to us for Missions, and we decided to send it to you.

We love to read the children's letters in THE BAPTIST. Your little friends,
FRANK, LORA, ANNIE LEE, and COOPER TUCKER.

Dear Editor:

I am thirteen years of age. I help Papa work on the farm. I got thrown from a horse not long ago, and got my leg broken.

I enclose five cents for Cuban Missions. With good wishes to THE BAPTIST and its many readers.
FOX SKELTON.

Dear Dr. Searcy:

Find enclosed forty cents that I have collected for Cuban Missions.

Your little friend,
ADELE WHITE.

Dear Dr. Searcy:

I am nine years old. As I am in sympathy with the Cuban Missions, I will send ten cents, hoping it will do some good. Papa takes THE BAPTIST. I like to read the little folks' letters.

Your little friend,
BARBARA A. CARLLEDGE.

Dear Bro. Searcy:

Papa takes THE BAPTIST, and we are all delighted with it.

We are two little sisters, thirteen and ten years old.

We will answer Alma Earl Berry's question Deut. 23:18 says, "Thou shalt not bring the price of a dog into the house of the Lord."

We send ten cents for Cuban Missions.

Little admirers,
ARAMINTA and
EDNA McCARTY.

Dear Editor:

We are two little cousins, seven and eight years old.

We have been going to school, but school is out now.

We go to Sunday School, and Grandma Stamps is our teacher. We send ten cents for Cuban Missions.

Your little friends,
LINNIE and
EFFIE ROGERS.

Dear Editor:

Inclosed find \$1.45 for Cuban Missions, collected from relatives and friends.

Your little friends,
LOUISE CULPEPPER,
VIVA I. SPINKS.

Dear Dr. Searcy:

Enclosed find fifty cents for Cuban Missions. The Convention will meet, and you will be disappointed if we do not "do better in the future than we have done in the past," will you not, Dr. Searcy?

Your little friend,
IRMA FLINN.

Nobles of the Mystic Shrine, Imperial Council.

Buffalo, N. Y., June 14th and 15th, 1899.

For the above occasion coupon agents of the Mobile & Ohio R. R., Mobile, Ala., to Red Bud, Ill., inclusive, will sell tickets to Buffalo, N. Y. and return, at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis, June 12th and 13th, limited for return passage to and including June 17, 1899. For rates, tickets, time, and full information apply to any ticket agent, Mobile & Ohio R. R.

E. E. POSEY,
G. P. A., Mobile, Ala.
till May 14

A Good Meeting.

Clinton, Miss., May, 1, '99.

Dear Baptist:

We have just closed a good meeting of two weeks. There were twenty-four baptisms, and a number of professions besides.

Brother McMillan, of Aberdeen, did most of the preaching. He was delayed in the beginning by a meeting at Blue Mountain. Bro. Lowrey preached some excellent sermons until he came. Brother

McMillan seemed to get better as

the meeting advanced. It was a quiet meeting, but grew in interest.

Brother McMillan's preaching was of such a kind as to greatly build up Christian people. He very much endeared himself to us all. Those who joined were largely students of Mississippi College and Hillman College. Our girls greatly enjoyed the services, and are very enthusiastic in their praises of Brother McMillan. Our entire community will retain a most pleasant remembrance of our brother's visit.

For the blessings we received we thank the Giver of every good and perfect gift.

GEORGE WHARTON.

A Good Preacher.

Hon. B. F. Quarley, Meridian, Mississippi, one of the most intelligent Baptist laymen in the State, and a very fine judge of sermons, in speaking of the recent series of sermons preached by Elder J. W. Lee, of Grenada, at the Immanuel Baptist Church, Meridian, uses the following words:

"Brother Lee's series of sermons in my opinion, were the most practical, scriptural, logical, forcible, and comprehensive ever listened to by me."

I would here say that it was not my pleasure to hear all of this series of sermons, some fifteen or twenty, but those I did hear are described by Brother Quarley. I have heard Brother Lee often, and I do not hesitate to pronounce him a wonder as a preacher, considering his years. I do not believe that there is a preacher in the South of his years, his superior. Long may this young man live to preach the blessed gospel of Christ—salvation by grace, and grace alone.

J. R. FARINH.

National Baptist Societies' Anniversaries.

San Francisco, Cal., May 26th to 30th, 1899.

For the above occasion all coupon agents of the Mobile & Ohio R. R., Mobile, Ala., to Red Bud, Ill., inclusive, will sell tickets to San Francisco, Cal., and return at rate of one lowest first class fare for the round trip, on May 14th, 15th, 16th and 17th, going, limit May 25th, final return limit July 15th, 1899.

For rates, tickets, time and full information apply to any ticket agent, Mobile and Ohio Railroad.

E. E. POSEY,
G. P. A., Mobile, Ala.
till May 26.

Baptist Directory.

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PREMIUMS.

Until further notice, we offer THE BAPTIST one year and Mississippi Baptist Preachers, by Rev. L. S. Foster, for \$2.10 in advance. This is a valuable book for Mississippi Baptists and did sell for \$2.25.

Also THE BAPTIST and Orphanage Gem for \$2.00 in advance.

At J. BAILEY, Bus. Man.

OLIVER'S OTHER BELLS
SWEETER, MORE DURABLE, LOWER PRICE
OVER FIFTY CATHOLIC BELLS
SOLD IN CINCINNATI
Write in Cincinnati Bell Foundry Co., Cincinnati, O.

How Often Should We Observe the Lord's Supper?

E. L. WESSON.

I am glad that the brethren have kindly criticised my views on this question, for I have written solely to bring out the Bible facts on the subject and to, if possible, restore the Supper to its place and purpose as an ordinance, and to bring about unity in the practice of the churches of Christ. Now, permit me to say right here, that I will not notice any ugly expression, coarse yarn, nor personal thrust, but will kindly consider every point made.

It will be remembered that one point I made, and which no one will question, is that God himself established the annual celebration of memorial observances, and that we have no right to change the rule unless he so directs.

And that another point is, that the passover, beside being a memorial ordinance, was a type of Christ, and, therefore, since Christ himself instituted the Supper—this memorial—in connection with the observance of the Passover with out saying one word about changing God's rule for memorials and types, we have no right to change.

If the Supper is a memorial ordinance, who has the right to change God's law for memorials, in observing it, without his explicit direction? I stand on a rule which God himself established for memorial observances, and for changing which I can find neither Scripture direction nor reason, but which to change opens the way to all the false ideas which now cluster round the Supper. The idea that the Supper being declarative makes its often celebration necessary or expedient, is destroyed by the fact that the Passover too was declarative—each lamb that was slain declaring that Christ should be slain—and yet God directed that it be kept once a year. The atonement sacrifice too was declarative, and God commanded that it be offered once a year. Why is it necessary now to observe a declarative memorial often, when God himself directed that the same kind of observance be celebrated but once a year? I stand on God's rule. Why should I change it?

The idea that I would have to prove the exact date of Christ's death, and observe the Supper on that exact day, is also destroyed by the directions of God himself concerning memorials. We know about when Christ was crucified, but the Scriptures do not require the exact day of the year according to our time. They kept time

by the moon, therefore there was a variation in their time for celebrating the Passover, like the variation in Easter now. Beside this, God himself made provision for circumstances preventing the celebration of a memorial at its proper time. Read Numbers ix. and you will see that when the Passover was observed, certain men being defiled could not eat it, therefore God directed that they observe it the second month. Also read 2nd Chronicles xxx. and you will find that Hezekiah had the Passover observed the second month because the priests were not sanctified so as to do their work at its regular time. These Scriptures teach us that God allows for circumstances as to time, but not to numbers of times. Not knowing the exact date of Christ's death, we could observe the Supper as near the time of his death as is most suitable; and then the Supper would fill the full purpose of a memorial and be observed according to God's own rule for memorials, which is also the rule of man's common sense. Isn't that a fact?

"As often as," is really the only Scripture which demands much notice as a proof against God's established rule. Acts 2:42, has in it no reference to oftentimes of time, but steadfastness of practice for a long time; it is a statement of history, and surely no one will seriously contend that "breaking bread from house to house," Acts 2:46, refers to the Supper. This question I think is in place. Does "as often as," demand more than once a year? It is a very indefinite expression, simply meaning as many times, without saying whether there shall be few or many.

Would it be right to break an established rule of God himself on the strength of inferences drawn from an indefinite adverbial phrase? We cannot question that God himself directed the annual celebration of memorials. Does "as often as" require that we break his rule? Is it not a fact that "as often as" the Jews observed the passover, they showed the death of Christ—in the slain lamb—just as clearly as we show it in the Supper? Yet God directed they only observe it once a year.

Is not the following rule correct? With a given rule already known and established by Divine command, no use of the indefinite "as often as" can require that that rule be broken.

One or two other questions will help us to understand "as often as." What was Paul teaching in 1st Cor. 11? Was he teaching them

to celebrate the Supper often? or was he teaching them never to celebrate it except for a given purpose? You may answer, for I will venture to say that oftentimes of times was not in his mind. The idea, to me, taking the entire incident into consideration is equivalent to this: Don't you ever celebrate the Supper except to commemorate Christ's death, for every time you observe it you show his death till he comes again. Is not that the sense of the text just as it stands? He was correcting an abusive use of the Supper and was not teaching them how often to observe it.

I would be glad if some one would kindly answer the following questions for me, for I sincerely seek to know the truth so as to obey the Lord according to his word.

Why did Christ select the time of the passover, which was both a memorial and a type, and which God had commanded observed once a year, to institute his memorial ordinance and leave it without one word of explanation as to change of time, if it was not to come under God's established rule for memorials?

Why did Paul, by inspiration associate the Supper with the passover, call it "the feast," and call Christ "our passover," if it was to be observed every day or week, when the passover was observed only once a year?

Why is it that every time he (Paul) by inspiration refers to the Supper, he in some way points the mind to the passover, if one was to be observed annually and the other every day or week? See Acts 20 and 1st Cor. 5th, 10th and 11th chapters.

My judgment is that the Lord's Supper was instituted to mark the time as well as commemorate the fact of Christ's death. This is the rule for memorials. But having wrested it from its place under God's established rule for memorials, has subjected it to every perversion possible, until today the great majority of communicants observe it unworthily. Not discerning the Lord's body," but instead thinking of Christian fellowship, brotherly love, or Scriptural diet.

If we would observe it as a memorial according to God's established rule we could gradually correct these evils, but as it is, we cannot. I stand on God's rule, the rule my Savior sanctioned, and cannot break it on inferences drawn from the indefinite "as often as."

Speak the truth at all times.

Rev. E. C. Gates.

BY R. A. VENABLE, D. D.

A short time before the death of Dear Gates, he sent me Hodyes Systematic Theology, in three volumes. On the fly leaf of the first volume, was written in his own hand, the following:

My dear Brother Venable—These volumes represent the height of my life as a student and preacher. When they were bought I was constantly forming new and larger plans of usefulness and thoroughness. In those happy days no one was more helpful to me than yourself. Now all is changed. The hand of decay is upon me, and the tide of life has ebbed far too low ever to rise to these volumes again. I love them tenderly, as way marks of my best young efforts, and reminders of the idea of usefulness more, and in all my acquaintance there is no one who would use them to better advantage than you. I therefore send them to you as the best use I can make of them and the best expression of my deathless love for you. May they help you serve God and the people.

Affectionately,

E. C. GATES.

San Antonio, Tex., 3 25, '87.

Such were the last words to me of my dear and noble friend, the noblest and best of men I have known. I have never met any man in whom the best qualities of head and heart were more generously blended than they were in E. C. Gates. He had the delicate sensibility of the most refined woman, the intellectual vigor and discrimination of a philosopher, the power to observe and idealize of a poet, combined with commanding presence, fluency and magnetic persuasiveness which would easily have placed him in the front rank of the best pulpit orators of this country, could his life have been spared a few years. Gates never accomplished much as a student in college. College life lacked that stimulus which his genius required. The humdrum monotony of textbooks, treating of subjects so remote from those which engaged his thoughts and feelings, made him restless. It was not because he despised knowledge of any kind, nor did it grow out of his unwillingness to work, but because his mind had a peculiar mold, undisciplined to the tedium of a college curriculum. The truth is he was larger in his mind than the books and subjects which the average man finds indispensable to his growth and training. Much of the

discipline and nurture which the most of our minds require to prepare us for usefulness he stood in need of. Where training brings many of us after years of toil in school and college Gates occupied by the generous bestowal of nature. He was born upon the heights which many of us only reach by a long and tedious journey. By sheer force of his own native ability, he could discover and explore the realms of thought into which the average man must be introduced. Where smaller minds wander and flounder without a guide, he threaded through without difficulty. Dr. Broadus told me once that Gates was the only genius that had attended the Seminary during his connection with it. He said while reading one of Gates sermons to children, prepared by the class for his criticism, he forgot his province as a critic. Said he, "I read it, and reread it. I then read it to my wife and daughter. It would have done credit to any volume of sermons from the greatest preachers."

Gates was an orator. He had a fine personal presence, a clear, melodious voice, a superb command of strong and simple words, combined with simple imagery. His thought was orderly, advancing from one degree to another in arrangement and majestic strength and beauty, until the climax was reached with an overwhelming grandeur.

His personal magnetism, cogent reasoning, and strong will to carry his hearers with him, at times made him almost irresistible. I do not know when I shall see his like again. He was my friend. One of God's noblemen. He has broken with us.

We write with solicitude. In a prosperous, cultured community that church is destined to decline and death which is deprived of pastoral service and which closes its doors three Sundays in the month. The provisions which were sufficient to meet the demands forty years ago do not meet the demands to-day, and it is a law of nature as well as of grace that unused opportunities and unemployed gifts will be taken away. It will be a bad day for us when these vigorous farm boys come to our cities to engage in business, but come without an endowment of religious faith and of spiritual culture to save them from the temptations of city life and to fit them for the great work for Christ which every city furnishes.—Central Baptist.

The Chinese call their dowager empress the most beautiful woman in the world.

It is important to know that the makers

A REMARKABLE INVENTION

BY AN OHIOAN.

A genius of Cincinnati has patented and placed on the market a remarkable Bath Cabinet, whereby any one resting on a chair within, enjoys the famous Turkish, hot vapor or medicated baths at home for 3 cents each, heretofore enjoyed only by the rich at public bathrooms, health resorts, hot springs and sanitariums. These baths are celebrated for their marvelous cleansing, purifying and invigorating effects upon the human system, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the system all impure salts, acids and poisonous matter which, if retained, overwork the heart, kidneys, lungs and skin, causing disease, fevers, debility and sluggishness.

Astonishing is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long-sought-for natural method of curing and preventing disease without medicine has certainly been found.

The makers inform the writer that 32,386 of these Quaker tanning thermal cabinets have been sold since January 1, and showed letters from thousands of users who speak of this Cabinet as giving entire satisfaction.

Since this invention bath-tubs have been discarded, for it gives a better bath for all cleansing purposes than soap and water, and, as there are millions of homes without bathing facilities, it seems this would be a good article for our readers to take the agency for.

Thousands of remarkable letters have been written the inventors, and to our knowledge persons who were full of drags and nostrums, and have been given up to die, have been restored to perfect robust health, to the astonishment of their friends and physicians.

E. L. Eaton, M. D., of Topeka, Kan., gave up his practice, because, he said, he could do more good for humanity with the Cabinet than his medicine, and has already sold more than 600 of them. Congressman John J. Leitz, Mrs. Senator Douglas, Rev. R. E. Peale, U. S. C., Rev. Samuel Cooper, John T. Brown, editor of the Christian Guide, and a host of our most eminent people recommend it.

J. A. Hagan, Richfield, Mo., afflicted 15 years with rheumatism in its first form, was cured in 6 days. L. B. Westbrook, Newton, Ia., afflicted 46 years, was cured in 3 weeks of catarrh, asthma, heart and kidney trouble. O. P. Freeman, Springfield, O., afflicted 17 years, unable to walk, was cured of kidney trouble, piles and rheumatism. A prominent citizen of Elwood, Ind., E. Veher, was cured of a serious case of obesity. A lady in Maysville, Mo., Miss L. Coen, was cured of woman's troubles, and recommended it to all suffering ladies.

We find this a genuine Cabinet, with a door, hand-omely and durably made of best materials, rubber lined, has a steel frame, and should certainly last a lifetime. It is important to know that the makers

guarantee results, and assert positively, as do thousands of users, that this Cabinet will clear the skin, purify and enrich the blood, cure nervousness, weakness, that tired feeling and the worst forms of rheumatism. (They offer \$200 reward for a case not relieved.) Cures woman's troubles, malaria, ague, sleeplessness, neuralgia, headache, piles, dropsy, liver, kidney and nervous troubles. It will make you strong, energetic, full of life and vigor with the coming of spring and summer, and avoid illness later.

To please the ladies a face and head steaming attachment is furnished, if desired, which cleans the skin, beautifies the complexion, removes pimples, blackheads, eruptions, and is a sure cure for skin diseases, catarrh and asthma.

All our readers should have one of these remarkable Cabinets. The price is wonderfully low. Cabinet complete, with Heater, formalus and directions, only \$5. Head steamer, \$1 extra; and it is indeed difficult to imagine a where one could invest that amount of money in anything else that guarantees so much genuine health, strength and vigor.

Write today to the World Mfg Co., 592, World Building, Cincinnati, O., for full information; or, better still, order a Cabinet. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money after 30 days if not just as represented. We know them to be perfectly reliable. Capital \$100,000, and they will ship promptly upon receipt of remittance.

Don't fail to send for booklet, anyway.

This Cabinet is a wonderful seller for agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$400 per month and expenses. It is certainly an opportunity not to be neglected.



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Good ink paper, bound in cloth, with leather back and corners, a durable binding. In order to place one in every church we have reduced the price to \$1.50 postpaid. This price includes 12 blank church letters, 1 Roll and Record Book and 1 dozen Church Letters, per dozen \$1.20. Printed Mission Envelopes, (per 1000) postpaid 1.00. Printed Church Collection Envelopes, (per 1000, postpaid) 1.00. Warder's Mission Treasury Book 25. Money barrels for collections, (per 100) 2.50.

Let us furnish your song books. Write for list of books and prices. Church Treasures, by Wm. Theobald, best on market, 100 names, \$1.50; 200 names, \$2.00; 300 names, \$2.50; 400 names, \$3.00; 500 names, \$3.50.

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BY THE

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AT

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PRICE: PER ANNUM \$2 00
TO MINISTERS 1 00J. B. SPENCY, - - - - EDITOR
T. J. BAILEY, BUSINESS MANAGER.Entered at the Post Office at Jackson, Miss.,
as second class matter of the second class.

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Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Announcements.

Owing to the fact that the quarantine last fall prevented the meeting of some Associations, and to the further fact that several met during the quarantine, when it was impossible for representatives of THE BAPTIST to be present, we failed to get a good deal of money which otherwise would have come into our hands. We are now in need of money, and trust that those who have not sent in their subscriptions, will do so at once. Will not the pastors help by calling the attention of their congregations to this matter? We have decided to make the following propositions:

1. Any one not a subscriber sending us one dollar will receive THE BAPTIST from the time the one dollar is received till January 1, 1900.
2. If any one indebted to us, will count four cents per week, from the time to which the paper is paid, as shown by the figures on the margin, till the time you send us the money, and to this amount add one dollar, we will credit you till January 1, 1900.

This we have in the tradition of the Romish hierarchy. This tradi-

EDITORIAL.

Romanism and the Bible.

"That all the doctrines of the church are contained in the revelation of God; that this revelation is found in the unwritten and the written Word of God or in tradition and Scripture; that tradition finds its infallible expression in the teaching church; that both are of equal value in as far as they transmit the divine revelation—Scripture, because it contains, and is the Word of God inspired by the Holy Ghost to the sacred authors; tradition, because it is preserved from error by the assistance of the Holy Ghost. While, therefore, the members of the Catholic church revere and use the Bible, still they believe that the Scriptures alone do not contain all the revelation of God."

The above, clipped from the Times Democrat was written by Rev. P. A. Baart, of Michigan, who is a distinguished Catholic priest, and clearly sets forth their view regarding the authority of the Scriptures.

His first statement is "that all the doctrines of the church are contained in the revelation of God." This seems to be a sound plank in their platform of principles. It seems reasonable that if God should reveal some of the doctrines which he would have his people hold and teach, that he would reveal all.

It is a principle in the jurisprudence of our country that law cannot be inferred. If we cannot infer human law, surely we cannot infer divine law.

So only that which God has revealed is to be our rule of doctrine. Are Romanists agreed with us on this? Yes, if we will allow them to decide what has been revealed, and to whom.

Our creed is that the Bible, embracing the Old and New Testaments, is the Word of God and the only correct rule of faith and practice. Here we part company with the Romanist. "He says:

"This revelation is found in the unwritten and the written word of God, or in tradition and Scripture." Here is the floodgate to all the errors in doctrine in Christendom. To admit that the Bible is a revelation from God, but not a complete revelation, is to rob it of its authority, and is to subordinate it to some other form of teaching.

This we have in the tradition of the Romish hierarchy. This tradi-

tion, though it is claimed to be a revelation from God, yet is kept secret in the Romish Church. Though the Lord has said, "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

It is the aim of the priesthood to keep the people dependent upon them for the teaching, not only of tradition, but of the Bible itself. Concede what they claim on this subject, and they are at once beyond the power of investigation or criticism. When you condemn them completely by the Bible they can say, "Yes, but the Bible alone is not an infallible guide."

"The members of the Catholic church revere and use the Bible, still they believe that the Scriptures alone do not contain all the revelation of God."

It is not often that we have the Catholic view of the Scriptures so clearly brought out as it is in this case.

Whenever we concede for a moment that we are dependent upon priests and experts in interpretation for the pure doctrine of Christ, we go over at once to Rome, "horse, foot, and dragon." We are disposed to be like the Irishman whom the priest chided for insisting on reading his Bible. The priest said, "Pat, you need to get the sincere milk of the word from the priest."

"But," said Pat, "I prefer to keep the cow myself."

That is the best way to get good milk, and the best way to understand God's will is to study the Scriptures prayerfully, comparing Scripture with Scripture.

It was our great privilege to attend the fifth Sunday meeting at Yazoo City. The attendance was not large, but the subjects discussed were practical, and entered into with a good degree of zest upon the part of the brethren present.

Rev. S. M. Ellis, of Clinton, preached Friday night but left Saturday evening.

Rev. W. F. Yarbrough was kept away from the meeting by sickness of one of his children.

The absence of other preachers furnished the occasion for more work for the editor, so it fell to our lot to preach Saturday night, Sunday, and Sunday night. A good spirit prevailed throughout.

Yazoo City is one of the best towns we have visited. It is compactly built, with solid rows of good business buildings, filled with every character of merchandise, and bears the marks of thrift and enterprise.

The town seems well drained. The ditches are bricked and finished in concrete. The streets are graded, and many of them gravelled, the side walks bricked and kept in good condition.

The school building is massive, and the grounds attractive.

We were struck with the cleanliness of the city. In that respect it is quite a model.

The Catholics, Episcopalians, Methodists, and Presbyterians, all have nice new brick churches.

The Baptists alone have an inferior house, a dilapidated brick, over fifty years old badly located in an alley. We can never hope to succeed with such a house in such a place. But there is light ahead. Pastor Miller is a hustler and is respected by everybody in the city, and his heart is set on building a new house, and his people seem to be a unit with him on this subject. They have bought a beautiful corner lot, at a lovely site, and with the divine blessing and the help of the denomination, this little mission church will by and by be a strong, self supporting church.

Our home during the meeting was with Dr. A. G. Pierce and his charming family. The Dr. and Mrs. Pierce have five daughters, four at home, and one in Alabama teaching music, who will be home soon. What a happy family! They are a power in the Baptist church at Yazoo City. We certainly enjoyed our stay in this delightful home. We dined with Deacon Shipp and his interesting family the day we left.

Brother Miller is longing for a gracious revival in his church, and our prayer is that his desires may be realized soon.

Annual Convention Travelers' Protective Association.

Louisville, Ky., May 16th to 20th, 1899.

For the above occasion all coupon agents of the Mobile & Ohio R. R., will sell tickets to Louisville and return, at rate of one first class limited fare for the round trip, on May 15th and 16th, limited for return passage to May 22, 1899. For tickets, time, and full information to agent.

As was predicted a week ago, the fall of Calumpit has broken the back-bone of the rebellion and the Philipinos are now suing for peace through Col. Arguelles, who has gone to Manila with propositions from the insurgent's army. It is hoped that hostilities will soon cease.

NEWS AND NOTES.

Lady Brassey has the most costly cloak in the world. It was exhibited in London some time ago after being insured at \$500,000.

Rev. C. M. Morris, of Backsville, Kentucky, wants to return to his home in Mississippi about the first of July. His services could be procured in protracted meetings.

Rev. W. E. Berry, of Blue Mountain, says, "I think your plan of printing the name and date on the margin of the paper a very fine one—THE BAPTIST is growing in favor." Our ambition is to make the paper a necessity.

We are delighted to announce that the church at Starkville has called Rev. M. K. Thornton, of Marlin, Texas, as pastor. We hope Brother T. will accept and come back home. He has been in Arkansas and Texas long enough. We are so glad to have our boys come home.

Mrs. T. J. Smith writes, inclosing her subscription, and says: "I thought as I lived near my father I would borrow his paper and not subscribe again, but have concluded the paper is too good to do with a borrowed one. I must have the paper of my own if I have to borrow something else."

Bro. T. H. Hurst says, "I wish every Baptist in the State would take THE BAPTIST and read it, then I think we would have better Baptists, and better churches. Our pastors would be better cared for, and the true-gospel light would shine brighter and brighter all along the line."

THE BAPTIST acknowledges a receipt of a kindly invitation to attend the forty-seventh anniversary of the Philomathean Society of Mississippi College at Clinton, May 6th, at 8 p. m. The prince of young orators Rev. J. B. Lawrence is the Anniversaryarian. A splendid program is arranged, and doubtless an enjoyable time will be experienced.

Noah Webster used to say, "Show me the company you keep, and I will tell you who you are."

There is a great cry made here in Jackson by some people that we need saloons, so as to keep the "blind tigers" from ruining the

town. But it is a significant fact that the "blind tiger" men are on the petition for a whisky election. If anybody signed that petition thinking he was opposing the "tigers," he has nothing to do but to look at the list of names and see whose company he is in.

Our young friend, Rev. J. B. Lawrence, of Mississippi College, won the laurels in the intercollegiate oratorical contest at Natchez last week.

It is quite a feather in the cap of Mississippi College, as well as that of the brilliant young preacher.

The State University was confident of victory, and really had good grounds on which to base its hope, but they could not quite cope with Lawrence.

We received a beautiful program of the first anniversary of the Corinth Clothing Manufacturing Company's Prayer Service which was observed May 1st.

We also received a similar program from the Alcorn Woolen Mills for their Anniversary Prayer Service a few weeks ago.

These Anniversaries, one in April, and the other in May, mark an important epoch in the history of these factories. They open each day's work with a season of prayer by the employers, and the employees. The same is true of the W. T. Adams Manufacturing Co., and, once a year they have an anniversary service.

Politeness is in business what stratagem is in war. It gives power to weakness; it supplies great deficiencies and overcomes the enemy with very little loss of time and blood. It is invincible either in the attack or defense. There is no investment so remunerative. It is simply putting out kind words and courteous manners to compound interest. There is no commodity costs so little, yet so rarely possessed.

With some persons this quality is really innate, and with others it is developed by proper home training and refined associations. True politeness springs from goodness of heart. A truly sympathetic nature is ever generous. It views its fellows from a personal standpoint and cannot, therefore, fail to be polite. A polite person often succeeds in life when those of ability fail. Conciliatory manners have made the fortunes of physicians, lawyers, divines, politicians and merchants, for affability creates instantaneously a prepossession in favor of the person who exhibits it. Of two men equal in all other

respects the courteously polite one has the advantage of the other, who is deficient in this quality, and by far the better chance of making his way in the world.—Great Thoughts.

respects the courteously polite one has the advantage of the other, who is deficient in this quality, and by far the better chance of making his way in the world.—Great Thoughts.

The Daily Picayune Takes high ground for good officials and scores Christian men who vote for drunkards. It copies in full from THE BAPTIST the excellent article by Rev. J. P. Williams of Lawrence county, and says the following, which we highly commend:

"Mississippi is a great State. It has a Christian population and some of the foremost preachers in the world. The people are believers in temperance, and have shown their faith by their works; they have by popular vote outlawed the saloon in about sixty-five out of the seventy-five counties in the state. Then why should they allow drunkards to hold and disgrace high official places? What a horrible example it is to their sons, the boys of the state, and to their daughters. Are not the boys apt to conclude that there is no sure way to become popular than to look upon the cup when it is red? Do not their own fathers vote for men who are known to be drunkards? And the daughters, are they apt to look with disfavor upon the attention of some young man who drinks, when they see men elevated by the votes of their fathers, into high offices who are known to not only get drunk, but engage in bacchanalian revels? These are things for the mothers as well as the fathers to contemplate this year."

The Meeting That Did Not Meet.

Dear Editor:

I am just home from our fifth Sunday meeting that we did not have; and if you will allow me, I wish to report.

Our Association, the Oxford, is at the front in point of talent, some of us think.

I will name the men on our program—Pastor of Water Valley, Brother Glen, A. A. Lomax, President of our State Convention, N. W. P. Bacon, Oxford Pastor, W. I. Hargis, H. W. Rockett, P. H. Lowrey.

Listen! Judge B. F. Kimbrough was down, and last but not least, father R. G. Hewlett. Well, a lot of us said out here in the country "Thank the Lord, we will get a Benjamin's portion this time, for in our little way to know and think we said the State can't beat the men that are to

lead in our meetings. I have a pitchfork and curry comb too, but will not use them on these good brethren named above, but will say this: Brethren, you did not do right; not one of you was at the meeting, and some of you could have come. It would have helped us so much. I wanted to cry. The Good Hope folks quit their work and came, and what a dinner they had with them—for they don't do things by halves. Well, a little cornfield man preached the introductory sermon and we went home, for not another was there that was down for work.

H. L. JOHNSON.

From My Heart.

LENA M. HOBBS.
There was a time
In youthful prime
When, could I scan the Heavenly throng,
O'er step earth's bounds, to hear the song
Of seraph hosts on high,
That not one face
There could I trace
Of any I had loved—not I!

In these fond arms
With no alarms
I clasped my joys so glad and free,
Nor let the chast'ning rod for me—
"Dost love me, Lord?" my full heart cried,
"Who send'st no sorrow
To blight the morrow—
Dost love me, Lord, thy joy betide?"

My coffin'd clay
In beauty lay,
When years had wrought their number,
And I, awaked from slumber,
Where airy nothings danced in visions
Bright,
In anguish sought
What death had wrought—
"Dost love me, Lord, thy joy betide?"

Since then, I know
Full many a blow
Hath fell betwixt this will of mine
And His, that evermore dash shine
And knoweth all my way,
Yet more I feel,
Come we or weal,
His love hath shone the brighter every day

And now—ask I no more
The foolish questioner,
Since raging tempests have so thickly
Tossed,
And I have loved so true and lost
The zest that made life sweet—
I only ask, O God,
That when thy way I've trod,
My weary feet may press the Golden street.
Brookhaven, Miss., Oct. 17, 1897.

Four treasury notes, for the magnificent sum of \$5,000,000 each, have been drawn on the United States treasury in favor of Spain, as the price we paid them for their war with the Philipinos.

The Salvation Army of Denver has decided to make a fight against the prize-fight law recently passed by the Colorado Legislature.

Temperance.

How to Save Our Boys.

Mother—"Our boy is out late nights."

Father—"Well, we must tax the saloons \$50."

M—"Husband, I believe John drinks."

F—"We must put up that tax to \$100."

M—"My dear husband, our boy is being ruined."

F—"Try 'em awhile at \$200."

M—"Oh, my God! my boy came home drunk."

F—"Well, well! we must make it \$300."

M—"Just think, William, our boy is in jail."

F—"I'll fix those saloons. Tax 'em \$400."

M—"My poor child is a confirmed drunkard."

F—"Up with that tax, and make it \$500."

M—"Our once noble boy is a wreck."

F—"Now I will stop 'em; make it \$600."

M—"We carry our poor boy to a drunkard's grave to-day."

F—"Well, I declare! we must regulate this traffic; we ought to have made that tax \$1,000."

The saloon must go or our boys will be ruined. Vote against the saloon.—Ex.

Beware Of The Bar-Room.

Young man! has not your eye been frequently attracted to a sign having the following ominous words on it?

"BAR."

Avoid the place; it is no misnomer. The experience of thousands has proved it to be—

A Bar to Respectability;
A Bar to Honor;
A Bar to Happiness;
A Bar to Domestic Felicity;
A Bar to Heaven.
Every day proves it to be—
The road to Degradation;
The road to Vice;
The road to the Gambler's Hell;
The road to the Brothel;
The road to Poverty;
The road to Wretchedness;
The road to Want;
The road to Robbery;
The road to Murder;
The road to Prison;
The road to the Gallows;
The road to the Drunkard's Grave;
The road to Hell.
Some, it is true, do not pass through all of these stages; but

intemperance persisted in, always ends in the drunkard's grave, and we have too much reason to fear, hell.

The bar-room is truly the curse of the drunkard's wife; the curse of the drunkard's child; the curse of the drunkard's home. Those only who have known the bitterness of being a drunkard's wife or child can know the misery and the horror of a drunkard's home. Young man! before you enter the bar-room, stop! Ponder the paths of your feet, ere it be forever too late! Man of family! flee the bar-room, as you would in honor fulfill the pledge of love made to her who is the companion of your joys and of your sorrows.—Selected.

We are unutterably opposed to the enactment of laws that propose by license, taxing or otherwise to regulate the drink traffic, because they provide for its continuance, and afford no protection against its ravages. We hold that the proper attitude of Christians toward this traffic is one of uncompromising opposition, and while we do not presume to dictate to our people as to their political affiliations, we do express our opinion that they should not permit themselves to be controlled by party organizations that are managed in the interests of the liquor traffic.—General Conference of the M. E. Church, May 1884.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL,
Sole Manufacturer, P. O. Box 218, Waco, Texas.
For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899.
I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,
Asst. Chief Police.
Feb. 25-12m.

To restore the Clear Skin, the Bright Eye, the Alert Gait and Sound Health, use Dr. M. A. Simmons' Liver Medicine.

We will pay a salary of \$15 per week and expenses for a man with rig to introduce our Poultry Mixture in the country. Only good hustlers wanted. Reference. Address, with stamp, Eureka Mfg. Co., 502 Mo. Ave., East St. Louis, Ill.

From Mexico.

ANNUAL REPORT OF J. G. CHASTAIN,
May, 1898-99.

The work was begun at Doctor Arroyo, eight years ago, and was never in a more hopeful condition than now. In January, Reinaldo Martinez was ordained pastor of the church, which now has thirty members, two having been baptised since last report. Rev. John Lake, of South Carolina, supports our day school, which has thirty students, and in which the Bible is a text-book. About forty attend the Sunday-school and thirty-five the women's week-day meeting for Bible study. The B. Y. P. U. is well organized and is doing successful Bible work. Numbers of the leading citizens of Doctor Arroyo, including nearly all the town officials, from the Mayor down, have attended our meetings. This shows the radical change that has been produced in the bearing of the people toward the gospel and the missionaries. We thank God and take courage.

THE MICHOACAN FIELD.

I came to Morelia last November to carry forward the work so wisely and energetically begun by Bro. McCormick. Besides numerous scattering members who are extending the gospel leaves into the back districts and remote corners of the State, I find three organized churches, also three ordained Aztec preachers and as many more undordained, all of whom are untiring and efficient missionaries, though they have never received one cent of salary from any board. One of the struggling churches has recently finished and dedicated a commodious chapel and another provides its own preaching hall free of rent. There is urgent need of a chapel centrally located in Morelia. Who, for the sake of the cause, will help us pay for the lot and build this chapel? Such a house will be a great stimulus to the work all over this State.

Because of the numerous rich agricultural and stock ranches, with abundant water supply, also the enormous mineral wealth—gold, silver and copper—this State is hardly second in importance to any in the Republic. Three railroads are being built through Michoacan to as many points on the Pacific coast, and a fourth has been projected. As soon as these and other roads are finished and successfully operated, there is going to be an upheaval in commercial, social and religious laws and customs. The heralds of the cross should press the work now with all possible speed, so that, when the criti-

cal day shall come, they may recast this conglomerated mass of humanity in the mold of Christianity. We greatly need two new men to take charge of other large and important fields now unoccupied by any denomination.

If you received and printed my letter, written a month ago, about Puebla and the pyramids, kindly send me a copy of the paper containing it. The paper has not reached me regularly of late.

Success to you.

J. G. C.

Morelia, Mexico, April 25, '99.

Ladies desiring a contented and happy old age should use Simmons Squaw Vine Wine or Tablets, commencing at forty years old and continue during "Change of Life."

Married.

At the residence of Mrs. M. L. Roberson, of Lafayette County, Mississippi, at 8 o'clock p. m., April 26, 1899, Mr. L. P. Hardeman, of De Vall's Bluff, Arkansas, and Miss Maggie Roberson, of Lafayette County, were united in marriage.

The writer had the pleasure of saying the words that made these two excellent people one in the bonds of holy matrimony.

They go in a few days to De Vall's Bluff, Arkansas, their future home.

W. I. HARGIS.

Rob Childbirth of its Terrors and Minimize the Pain and Dangers of Labor by using Simmons Squaw Vine Wine or Tablets.

To Mississippi Baptists.

There will be placed at Jackson, a Special Chair Car (seats free) on May 10th, for the Mississippi delegates to the Convention at Louisville. This car will be in addition to the regular chair car which runs every day, and will be for the exclusive use of Mississippi delegates, or friends. Another car from Grenada will run via Oxford and Jackson, Tenn., exclusively for delegates on that part of the road.

Yours truly,

L. F. MONTGOMERY.

PHILADELPHIA, April 25, 1899.

To the Editor of THE BAPTIST:

Dear Brother—The Publication Society has closed a successful year both in the Publishing and Missionary Departments. It has increased its missionary force thirty per cent, has had unusual expenses, but begins the new year with a deficit of only \$3,111.65.

Very truly yours,

A. J. ROWLAND, Sec'y.

Dict. by A. J. R.

The Curative Properties, Strength and Effect of Dr. M. A. Simmons' Liver Medicine are always the same. It cannot be equalled.

Report of Secretary of Central Committee.

The following report is from January 10th to April 1st, 1899:

1. Aberdeen Association, Pontotoc church—Mississippi College Ministerial Education, \$7.00.

2. Bogue Chitto Association, Silver Spring Church, Smithburg—Foreign Missions, \$3.00; Home Missions, \$4.25; Christmas offering for China, \$5.15. Total \$12.70.

3. Central Association, W. M. S., Clinton Church—State Missions, \$17.85; Self-denial for Cuba, \$5.64; Home Missions, 2.84; Foreign Missions, \$10.00; Total, \$36.33.

Raymond Church—Home Missions, \$6.25; Ministerial Education, 3.50; Mississippi College, 10.00; Home uses, 20.00. Total \$39.75.

Learned Church—Home Missions, Self Denial, \$6.45.

Yazoo City Church—Mississippi College, \$2.50; Sustentation, 2.50; Home uses, 32.50. Total \$37.50.

4. Chickasaw Association, 41st Avenue Church, Meridian—Home Missions, \$6.40; Home uses, 14.00; Box to Frontier Missionary, 65.00; Orphanage, 1.00. Total \$86.40.

Poplar Springs Church—Self-denial, \$1.00.

J. W. Bozeman, Mississippi 1st Church, Meridian—Home Missions, \$22.00; Foreign Missions, 22.00; State Missions, 6.00.

Ladies' Missionary Society, 1st Church—Home Missions, \$35.81; Box to Frontier Missionary, 75.00; Self-denial, 10.00; Orphanage 4.00; Ministerial Education, 25.00.

Ladies' Aid—Home uses, \$71.12.

Sonbeams, 1st Baptist Church—Home Missions, 65c; Self-denial, 3.36; Foreign, .80. Total \$275.74.

15th Avenue Church—Home Missions, \$11.65; Foreign Missions, 5.40; Orphanage, \$54.90. Total, \$71.95.

5. Chickasaw Association, W. M. S., Cherry Creek Church, 1898—Foreign Missions, \$4.55; State Missions, 3.65; Home Missions, 9.65; Frontier Missions, 19.00; Foreign Missions, (1899) 3.00; Sunbeams, 1.40. Total, \$41.25.

6. Coldwater Association, Oxford church—Christmas Offering, \$13.50; Box to Frontier Missionary, 45.86; Self-denial, 24.00. Total, \$83.36.

Columbus Association; Sharon Church—Box to Orphanage, \$13.00; Foreign Missions, 10.15. Total, 23.15.

Starkville Church—Christmas Offering, \$2.50.

Bethesda Church, Crawford, Miss.—Home Missions, \$5.00.

Brooksville Church—Self-denial, \$5.00.

Mt. Zion Church, Dunbar, Miss.—Home uses, \$1.00; through Sunday school, 1.00; Foreign Missions, 1.00; Home Missions, 1.00; Box to Orphanage. Total, \$4.00.

7. Dear Creek Association, Cleveland Church, Self-Denial—Home Missions, \$5; Foreign Missions, \$5; Ministerial Education, \$5.50; Home uses, \$27.45; Total, \$42.95.

8. Fair River Association, Brookhaven Church, Self Denial—Home Missions, \$7.20; Foreign Missions, \$1.55; Home uses, \$33.65; Total, \$42.40.

9. Gulf Coast Association, Moss Point Church—Home uses \$10; Total, \$10.

Ocean Springs, Self-Denial \$1.75; Home Missions, \$1; Mississippi College, \$40; Total, \$3.15.

W. M. S. Biloxi—State Missions, Total, \$2.

10. Kosciusko Association, Kosciusko Church—Foreign Missions, \$5; Sustentation, \$5; Total, \$10.

Sallis Long Creek Church—Foreign Missions, \$3.25; Sustentation, \$3; Total, \$6.25.

11. Lebanon Association, Hatfield Church—Christmas offering, \$4.15; Home Missions—Self-Denial, 10.50; Ministerial Education, 10; Orphanage, 12.71; Total, \$37.36.

Poplarville Church—Foreign Missions, \$2.90; Home Missions—Self-Denial, 2.50; Home uses, 11.60; Ministerial Education, 2.58; Christmas offering, 4.15; Total, \$23.73.

Ellisville Church—Foreign Missions, Total, \$18.90.

Shady Grove—Foreign Missions, Total, \$1.

12. Rankin County Association, Goshen Springs Church—Self-Denial, Total, \$2.50.

Fannin Church—Home Missions, \$2.50; Foreign Missions, 2.50; Total, \$5.

13. Tippah Association, B. Y. P. U. Ashland Church—Home Missions, Total, \$2.

Ripley Church—Home uses, \$2; Home uses, 23.50; Total, \$25.50.

14. West Judson Association, Poplar Springs Union Church—Home Missions, \$10; Home Missions, 2.50; Foreign Missions, 2.50; Total, \$15.

Saltillo Church—Foreign Missions, \$2; Home Missions, .50; Total, \$2.50.

Tupelo Church—Self-Denial, \$5; Mississippi College, 5; Home uses, 70; Total, \$80.

Sherman Church—Home Missions, Total, \$4.

Yalobusha Association, Grenada Church—Foreign Missions, \$26.65;

Ministerial Education, 3; Home uses, .75; Total, \$30.40.

Coffeeville Church—Home Missions, Total, \$7.30.

16. Yazoo Association, Carrollton Church—one box to Frontier Missionary, Total, \$43.

Duck Hill Church—Home Missions, \$7.50; Home uses, 5; Foreign Missions, 2.75; Total, \$15.25.

Central Association, Antioch Church—Foreign Missions \$2.00; Mississippi College \$4.65; total \$6.65.

Columbus Association, Bethesda Church—Home Missions \$5.00; total \$5.00.

Columbus Church—Home Missions \$6.00; State Missions \$5.00; Self-denial \$11.35; Christmas offering \$2.50; total \$24.85.

Aberdeen Association, Okolona Church—Self-denial \$8.90; Mississippi College \$6.00; Orphanage \$5.00; Home Missions (individuals) .75; total \$20.65.

Starkville Church—Christmas offering \$2.50; Ministerial Education \$10.00; total \$12.50.

Grand total \$1,238.90.

The readers of THE BAPTIST know that the Woman's Central Committee has been removed from Jackson to Meridian. This change of location necessitated a change in the officers and membership of the Committee. I herewith submit my first quarterly report. I sincerely trust that any deficiency in the report will be credited to my lack of experience in the work rather than to any want of interest or care on my part. I would be untrue to my own feelings and interest if I did not cordially thank the ladies with whom I have come in touch in this work for the kind consideration which they have shown me and the commendable zeal which they manifest in the Master's cause. They have won my heart, though I have never seen them, face to face.

Mrs. Wm. R. Woods,
Sec'y Central Committee,
Meridian, Miss., April 20, 1899.

Flushed Cheeks, Throbbing Temples, Nausea, Lassitude, Lost Appetite, Sallow Complexion, Pimples, Blisters, are warning. Take Dr. M. A. Simmons' Liver Medicine.

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The Greatest Fertilizer and Stock food plant for the South yet known. Full description free. Package, 10c; Quart, 30c, postpaid; Peck, 60c; Bushel \$2.00 l. o. b., Ocala. Address, J. B. SUTTON, Seedsman, Ocala, Fla.

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

The Stimulus of Discontent.

MRS. ALBERT R. BOND.

"I'm tired of play," the little boy said,
As he restlessly tossed back his head
Into his mother's arms, and on her breast,
With story and song, he was soothed to rest.

"I'm tired, so tired of it all," he said;
"I long for better things instead."
And discontent worked a change in his breast—
A something that would not let him rest.

"I'm not contented," the young man said;
"I know there are better things ahead,
If I've the courage to labor and patience to wait."

And the youth in years became famous and great.

"I'm tired of life. What have I done?
Oh, that my life were only begun;
A life of three score years and ten,
I have done so little for God and men."

"Only a few more days to live,
So all my service to Him I must give."
A ripe old age was given to him,
And many souls he garnered in.

This discontent inspires us all
That better things are at our call;
Higher thoughts and a better life,
Only for those who enter the strife.
Magnolia, Miss., April 19, 1899.

MAY SUBJECT: COLORED PEOPLE—"It is the every day's that count. They must be made to tell or the years have failed."

The following extracts from a report of Woman's Baptist Foreign Missionary Society that met in Manchester, N. H., April, in *The Examiner*, shows some of the work of our Northern women:

Miss Stedman, the treasurer, reported as follows:

Expenditures abroad, \$81,058.98; expenditures at home, \$11,486.93; total, \$92,545.91. Receipts, \$78,917.35; deficit, April 1, 1899, \$13,628.56; contingent fund applied to deficit, \$3,300; net deficit, \$10,328.56.

Under the third head Mrs. Safford notes important changes in our schools in Moumein, Burma:

"After twenty-two years of faithful service Miss Sheldon, at the Morton Lane school, feels compelled to lay down the work, and Miss Hughes is chosen as her successor. Miss Slater is installed again as principal of the English high school, and Miss Ford appointed to the Tamil and Telugu school. Blessings have fallen upon the Karen school in Tavoy. Only two were founded, out of 100 scholars, who did not care to follow Christ; thirty-four have already been baptized. 'Come over and help us,' is the call from Burmese missionaries at Henzada, Bassein

and Myingyan. Kindergartens have been added to a number of mission stations. Miss Dyer writes: 'Little hands are learning not to strike, little eyes are watching the beautiful, and little songs stimulate the love of music and nature.'

The foreign summary for the year is: Missionaries, 69; young women under appointment, 4; schools, 390; pupils, 18,328; Bible women, 169; baptisms, 706.

WORK OF SOUTHERN BAPTISTS AMONG THE NEGROES.

The spiritual welfare of the negro has been a matter of interest to the Baptist people ever since the first Africans were imported to this country. In the early days the work among them was done by the white pastors and leading members of the church. A certain part of almost every Baptist house of worship was set apart for them, and they received the same spiritual instruction, were received into the same church fellowship, were baptized by the same pastor and participated with the other members in the Lord's Supper and other acts of worship. As a result of these efforts among them, many became members of our early Baptist churches.

NEW ERA INSTITUTES.

The conference held at Fortress Monroe resulted in the establishment of what was called "the New Era Institutes," in which the Home Mission Society, New York, the Home Mission Board of the Southern Baptist Convention, the State Mission Boards of the white churches in various States and the colored churches in those States unite in supporting and managing; the design of which is to give instruction, especially to the pastors and leading members of the churches. This scheme of work has been published so widely that there is no need of repeating the form of organizing in this paper. It is in successful operation in the States of Alabama, Kentucky, Missouri, North Carolina, South Carolina and Virginia. Seventeen missionaries are working under the plan in these States.

PLEASED ALL AROUND.

Thus far the work has been an eminent success, and highly gratifying to all concerned. It is hard to say whether the Home Mission Society of New York, or the Home Mission Board, or the boards of the State conventions, or the masses of our colored brethren are better pleased with the work that had been accomplished, and which it is proposed to extend and carry forward until the entire masses of our

colored people throughout the whole South shall have been reached by it.

In addition to the co-operative work the Board has missionaries to the negroes in Maryland and Tennessee, in co-operation with the State boards, and co-operates, in a limited measure, in religious educational work in Georgia.

Confederate Veterans Reunion

CHARLESTON, S. C., MAY 10-13, 1899.

For the above occasion all coupon agents of the Mobile & Ohio Railroad will sell tickets to Charleston, S. C., and return at very low rates. Tickets will be sold May 8th, 9th, and 10th, limited for return passage to May 21st, 1899. This Company operates elegant vestibuled trains, lighted with the celebrated Pintsch gas, and affords a comfortable, safe, and fast route for those intending to participate in this Reunion. There will be through sleeping car service to Charleston from Cairo and stations as far South as Artesia and Montgomery, running via Montgomery and the Plant System, and making several hours quicker time than any other route. Delegates coming from points North of Cairo and South of Artesia can obtain accommodations in the regular sleeping cars from their starting point to Cairo and Artesia, and then transfer into the Charleston sleeper. Close connection will be made, and such delegates will virtually have through sleeping car accommodations.

For exact rates, tickets, sleeping car accommodations, and full information apply to agent of Mobile & Ohio Railroad.

A Correction.

Dear Baptist:

In my article of last week, your type reads J. Forest Winston, when it should be C. J. Forest Morston. Many thanks for your answer to Brother Cooper's question. I hope that he, (Cooper), will not become alarmed because of an oversight. The plan of salvation will not be wrecked because of that simple mistake.

Fraternally,

W. L. A. STRANBURG,
Slate Springs, Apr. 28, '99.

Rev. T. C. Schilling, of Gillsburg, preached a strong, helpful sermon at the eleven o'clock hour last Sunday at Gloster. The congregation was very large, and the service was an uplifting one.

Brother Schilling has been sixteen years at Gillsburg. It requires

a strong man to hold an important place like Gillsburg for so long a term of years. He ranks among our best preachers.

United Society of Christian Endeavor, Annual Convention.

Detroit, Mich., July 5th to 10th, 1899.

For the above occasion all coupon agents of the Mobile & Ohio R. R., Mobile, Ala., to Red Bud, Ill., inclusive, will sell tickets to Detroit, Mich. and return at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis, July 3d to 6th inclusive, limited for return passage to July 15th, 1899, with privilege of extension of limit to not later than August 1st inclusive, by deposit of tickets with joint agent and payment of fee of 50 cents at the time of deposit. For rates, tickets, time and full information apply to any ticket agent of the Mobile & Ohio R. R.

E. E. POSEY,
G. P. A., Mobile, Ala.

July 5

Married.

At noon, April 26, at the residence of the bride's mother, in Waverly, Louisiana, by H. F. Sproules, Mr. C. R. Hood, Greenville, Mississippi, and Miss Lolah, youngest daughter of James Dinkins, late Deacon of Canton Baptist Church.

"Some Sunday-School Superintendents are as slow as molasses in winter time."—J. J. Walker, in *Sunday-School Convention*.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Prof. W. H. PEEKE, F.D., 4 Cedar St., N.Y.

SUNDAY SCHOOLS.

Lesson for May 14, 1899.

BY W. F. YARBOROUGH.

CHRIST BETRAYED AND ARRESTED.—

John 13:1-14.

Motto Text—He is despised and rejected of men.—Isa. 53:3.

In words of deep pathos Jesus goes on after using the allegory of the vine to comfort his followers, concluding all with that matchless prayer of intercession. We now take up that "hour and power of darkness" in which he was delivered into the hands of sinful men to be put to death.

GETHESEMENE.

Having concluded his words of exhortation and comfort, Jesus went with his disciples out of the city across the brook Kidron to a place where there was a garden. This brook on the eastern side of Jerusalem was nothing more than a winter torrent, dry except during the rainy season. Gethsemane, for that was the name of the garden, must have been at the foot of the Mount of Olives not far from the present traditional site. John passes over the agony experienced by our Lord when his soul was sorrowful even unto death, but his allusion in verse 11 implies a knowledge of that experience. This intense sorrow had hardly passed when Judas and his band arrived.

THE BETRAYAL.

The synoptic gospels agree in saying that Judas came with a multitude. John tells of a band of men and officers from the chief priests and Pharisees. The word band means a cohort of Roman soldiers, usually consisting of about 600 men. Such a band of soldiers guarded the temple during the Passover and so would be easily procured at this time. Probably a whole or a part of this guard had been sent to accompany Judas. It would have been easy after his report to Annas or Caiaphas to communicate with Pilate and get such a detachment. The officers from the chief priests and Pharisees were probably from the temple police under the supervision of the Sanhedrin. The rabble following the soldiers at a time like this could easily have increased it to a great multitude. Judas at the head of this multitude started in quest of his Master. It is probable that he went first to the upper chamber and finding him gone, surmised that he had gone to the garden.

This was very natural, since John tells us that Jesus often times resorted to the place and that Judas knew the place. It also, shows that Jesus was not trying to escape. The multitude with lanterns, torches and weapons soon reached the garden. As we combine the accounts of the different evangelists it is hard to tell the order of events, but very likely the first scene in the act was that perfidious kiss by which Judas identified his Master.

JESUS AND HIS CAPTORS.

If we have given the true order of events, Judas, after the kiss of betrayal, stepped aside and Jesus went forth to meet his captors. John says here that Judas was standing with them. Probably, after he had given the sign of his Master's identity, he expected a conflict, and so took his stand with the stronger party, that is, the largest number. At any rate he chose his company, and we soon find him in "his own place." Acts 1:25. It is likely that the soldiers at first mistook the calmness of Jesus for defiance since they met his question, "Whom seek ye," with a taunt, saying, "Jesus, the Nazarine." But his reply, "I am he," came so unexpectedly and with such magnetic power that a spell of awe came over them. Going backward (not falling backward) they fell to the ground. We can see a good reason for this exhibition of superhuman power on the part of Jesus. He would show that his surrender was voluntary, and that they, his captors, are in his power. Compare John, 10:18. He repeats his question and they repeat their answer. He reminds them that he is the one whom they seek, as much as to ask them why they delayed. He again requests that the disciples be allowed to go. John adds that his intercession for them was that his own words might be fulfilled which he spoke, "Of those whom thou hast given me I lost not one." At this the officers seized Jesus and bound him. Why should they bind him who has shown no resistance?

PETER'S RASHNESS.

Luke tells us that the disciples asked if they should use the sword. It seems, before an answer could be given, that one of them tried to cut off the head of the High Priest's servant, but fortunately did nothing worse than cut off his ear. Neither Matthew, Mark nor Luke gives the name of the servant or the disciple. Possibly it was not safe to do so when they wrote their books, but John, writing much later towards the close of

the century, could safely give names. If John had not told us we might have surmised, anyway, that Peter was the offending disciple. From his standpoint he did the courageous thing, but he must learn that his Master's kingdom was not of this world. Luke, possibly because he was a physician, tells us that Jesus healed the wound. Had the servant not been healed Peter would hardly have escaped arrest. As he, one of his Master's party, had shown resistance, it gave some excuse for binding the prisoner, notwithstanding that Jesus had rebuked Peter and told him to put up his sword. The cup had been given to drink, and he must drink it even to its bitter dregs, so he submits and is led away, first to Annas, who was father-in-law to Caiaphas, the High Priest, but who in reality held the reins of priestly power in his own hand. We can easily foretell the end of a trial by a judge who had already committed himself before the prisoner was arrested, as Caiaphas had done. See verse 14.

Obituaries.

G. M. Ringold

Was born in Grenada county, Miss., February 17, 1864, and died in Suflower county, March 3, 1899.

He was baptized into the fellowship of Jesus Bayou church by Rev. T. H. Wilson in 1882. He left his aged parents and six brothers and sisters to mourn his loss.

In his last illness his sufferings were great, but his fortitude and faith enabled him to bravely endure them all as a good soldier of the cross. "Marsha!" was a true hearted, open handed, brave young man. It was the writer's privilege to be his pastor for three years, and it is a pleasure to say that he was always ready to help in the work in every way that he could. The church and Sunday-school will miss him, the community in which he lived will miss him, as he was always ready to do anything to promote the best interest of his neighbors.

Surely death is no respecter of persons. His heavy hand falls with the same merciless stroke upon the strong and the weak, the aged and the young, the rich and the poor, the mother and the babe, the father and the son, all, all bow the head in the dust under his relentless power. But Jesus died to save, and earth has no sorrow that he cannot heal. May our Lord sanctify this bereavement to each of his sorrowing relatives.

V. H. NELSON.

Memorial.

According to previous announcements and arrangements, early Sunday morning, April 23, notwithstanding the falling rain and muddy roads, people of all ages were seen heading in the direction of Elam Baptist church, of Calhoun Association, the place appointed for the memorial.

By 11 A. M. a large congregation had gathered and after singing a hymn and offering prayer in the house, the congregation went to the cemetery, a part of them gathering together and singing while the remainder went to the grave of their friend and with tender weeping eyes and bleeding hearts laid the flowers that had been gathered from Waer Valley to Vaiden, then returned to the house.

The writer tried to preach Bro. C. W. Pate's funeral, assisted by T. H. Smith to a large congregation with weeping eyes and attentive ears. I hope the day's service will prove beneficial to man and will redound to the glory of God.

J. F. MCKIBBEN,
Ellard, Miss.

A Loving Tribute.

Winona, Miss., May 1st, 1899.

Dear Dr. Searcy:
Last Wednesday, we lost the best friend, we can ever have on this earth, Mother, whose body now sleeps side by side with that of Father, in the old churchyard, at Mountain Creek, Rankin county.

The days of her life were three score years and five, two months and twenty nine days. All these were days of toils and cares, until all her children had made her God theirs by faith in Christ our Lord, and had settled down to their life work in earnest, when her toils and cares ceased.

She was a good mother, a keeper at home, bringing her children up in the fear of God. She must have been a good neighbor, visiting the sick for miles and miles around as she did, until she was stricken, when they in turn came with willing hands and did loving service until the end. At her grave so tenderly thoughtful were they that, in filling in, no clouds rolled on her coffin lid, and after we went away my four-year old baby boy said: "Papa, why did they let it down so easy?"

Without knowing it, Mother was, what every other mother may be to her children, the very best "theological teacher" in the world; for I have yet to add to, or take from a single teaching of hers.

In my childhood's day, I have often seen her, on Sunday afternoon, with the big family Bible on her knees, and watering what she read with tears from her eyes.

This picture, I hope will never fade from my mind. To her the Bible was a precious book, not to be read in cold blood like any other book.

In her young womanhood's day she sought the Lord and walked in His ways; and, in her old age, like a lamb in His bosom she was borne.

When her feet touched the brink of the Great River, she paused for a moment, and said to me, as we looked and listened for the coming of the Boatman to take her over, that she had no fear at all of the journey. At 3 P. M. on April 26th He came, and Mother is not, for He took her; and our loss is the greatest the human heart can feel, to feel which the loss it must first sustain.

W. P. PRICE

"Sometimes a young man will remain out of doors from church services, exhibiting the mistake his mother has made in rearing him. Perhaps she did make a mistake, but she did the best she could with the material in hand."

—Dr. W. B. Kinnebrew.

Rev. J. J. Walker, of Eastfork, gives an encouraging report of his work, speaking of gradual growth in mission contributions.

HOME READING.

Pure Religion.

Dedicated to Bro. Joseph Dyer.

BY ST. CLAIR LAWRENCE.

Religion is abundant,
Most everywhere I go,
But what is sampled closely
Some sorts are only show.
Of all the kinds, remember
This one unailing test.

The pure makes people happy,
Away with all the rest!

"Old-fashioned," some folks call it,
Because our women shout,
And when a fellow gets it,
It turns him right about.
It does not make him perfect,
Nor purify his clay,
But starts him straight to heaven,
And leads along the way.

So when the sky gets clouded,
And threatening thunders roll,
It keeps us soberly thinking,
The Lord has full control,
And when the night approaches,
At setting of his sun,
Somehow, it finds one praying,
"Thy will, O Lord, be done."

Blue Mountain Mist

Sooner or later the world comes
round to see truth and do the
right.—Hillard.

There are many books in which
man seeks God; in the Bible God
seeks man. It is a divine gift to
man, written that we, through pa-
tience and comfort, might have
hope.—T. T. Lynch.

Do not be afraid, Christ is your
strength and righteousness. A
wave comes against the side of the
ship, but it does not hurt the ship,
it only drives the wedges in tight-
er. The master is at the helm—
will not that assure your heart?
It has floated over so many billows
—will not that increase your confi-
dence? It must, indeed, be a
strong billow that will sink it now;
there never shall be such an one.
Christ presents the perfect number
of all his people to the Father in
the last day; not one shall perish.
The ark of our salvation shall bring
all its living freight into the haven
of everlasting rest.—C. H. Spurgeon.

Once I was staying at the sea-
side, and one of life's joys in the
evening was to see the fishing boats
come home. They used to wait
outside until the tide rose high
enough to enter the harbor. It
was pleasant to see them come up
in the setting sun and the men go
home to the cottages. One night
a boat missed the entrance. They
were careless, or they did not tack-

properly. The others were all in-
side. A feeling of pity for that
boat came over me just as if it had
been a living creature.

I rose at night to look out of
the window. There it was. It
had missed the tide. Men and wo-
men, the greatest tide that runs is
the tide that carries us into the
kingdom of God. And the most
splendid effort of wisdom within a
man's power is to seize the tide
when it is at its flow.—Rev. John
Watson.

The Queen has now been sixty
years on the throne of Great Brit-
ain. She is the niece of William
IV., who was the brother of George
IV., who was the son of George III.,
who was the grandson of George
II., who was the son of George I.,
who was the cousin of Anne, who
was the sister-in-law of William II.,
who was the son-in-law of James
II., who was the son of Charles I.,
who was the cousin of Elizabeth, who
was the sister of Mary, who was
the sister of Edward VI., who was
the son of Henry VIII., who was
the son of Henry VII., who was
the cousin of Richard III., who was
the uncle of Edward IV., who was
the cousin of Henry VI., who was
the son of Henry IV., who was
the cousin of Richard II., who was
the grandson of Edward III., who
was the son of Edward II., who was
the son of Edward I., who was the
son of John, who was the brother
of Richard I., who was the son of
Henry II., who was the cousin of
Stephen, who was the brother of
Richard I., who was the brother of
William Rufus, who was the son of
William the Conqueror 800 years
ago.

I went some time since to hear
the most illustrious judge in Eng-
land. I sat with reverence of no
common kind before that judge.
His voice was feeble and indistinct;
at times I had great difficulty, as
had others, in hearing him; but,
oh, the strain, the anxiety not to
miss one word! It was dry, it
was argumentative, there was not
a single flower of speech in the
whole, and yet no man coughed
there, every man was silent. Why
this anxiety? Because the people
wanted to hear what he said. As
to his manner—no man cared for
it; no man went to hear eloquence
or poetry; every one was there to
hear what the judge would say,
and how he said it. You must not
compare the judge and the Christ-
ian minister. Poor minister, he
must please, persuade, pander to
many a taste, for who wants to hear

the truth? When a mumbling
speaker reads a will to persons
probably interested in the disposi-
tion of the property, does any one
say anything about his manner?
Each wants to know what he in-
particular is to get. Oh, could I
persuade you that I am reading a
will for that I am surely doing;
the will of God, the testament of
Christ, the decree of heaven. Oh,
that men were wise, that they un-
derstood these things!—Dr. Joseph
Parker.

J. M. FROST,
Corresponding
Secretary.

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Obituaries.

Geo. W. Smith.

Died at his home near Ohio Amite coun-
ty, Miss., March 22, 1899, Brother Geo. W.
Smith, in his 83d year.

Deceased had for a long time been a
faithful and prominent member of Ebe-
nezer church, a d for a number of years was
its faithful treasurer. In 1886 he was or-
dained deacon and used the office well and
faithfully. His seat in church was never
vacant until his health and eyesight began
to fail.

In the prayer meeting his voice was often
heard, and in the support of the church his
contributions were liberal.

He was born, brought up, and spent his
long life in this neighborhood, respected
and loved by all who knew him. His
grave is within 100 yards of the place of
his birth.

He leaves an aged widow, two sons and
many grand children to revere his memory.
His sons are the Smith Bros., of Ohio.

THOMAS LANSDALL.

V. Schilling.

Died at his home in Amite county,
March 21st, Brother Valzain Schilling, in
his 69th year.

He was born and reared in Washington,
Paris, La. He was of a quiet and re-
served nature. For nearly fifty years he
was a consistent Christian and Baptist. His
brother said, "he spent his last moments
praying for his children."

Our brother received many and great
blessings from his heavenly Father, whom
he so faithfully served. He was a subject
of redeeming and preserving grace; was
blessed with a good, loving and pious wife,
who survives, was greatly blessed in the
children God gave him. He raised a fam-
ily of six sons and two daughters, all to be
groom. One of them, Rev. E. D. Schil-
ling, a young minister of deep piety and
great promise, preceded him to the heav-
enly rest. Of the five sons now living, one,
Rev. T. C. Schilling, is an able, earnest,
and zealous Baptist preacher.

Like thousands of others, our brother
was a Confederate soldier, and was in the
memorable siege of Port Hudson, Louisiana.
Our Savior prayed, "Father, I will that
they be one, whom thou hast given me, be
with me where I am, that they may behold
my glory which thou hast given me."

THOMAS LANSDALL.

William Roberson.

Brother Roberson, at the advanced age
of seventy-nine years, suddenly fell asleep
on the morning of April 24, 1899.

He was a native of Virginia, but had
lived in several states. On account of fail-
ing health, he had not been able to attend
church for more than two years. Brother
Roberson was a good citizen, and a devout
Christian. He knew how to cheer his pas-
tor, and to share his burdens when able to
do active service. He died at his home in
Lafayette County, about eight miles from
Oxford.

"Ripe unto harvest," he was gathered
into the garner above.

W. J. HARGIS

We have had occasion more than
once in the columns of the *Christian*
Index to advance the view that a
purely secular education was an

imperfect education, in that it left
out of view the training and disci-
pline of the highest part of man's
nature, that which has to do with
his moral and spiritual character,
and left him with only a one-sided
and lower-sided development.

That our claim is a true one, rea-
son teaches, and experience con-
firms, and not a few of the most
thoughtful men of our day are con-
sidering with something of dread
the results which are to come to
our own country through the utter-
ly godless training which is being
given the youth of the day in the
State schools. And, we are glad
to believe, many parents are com-
ing to realize the dangers which
threaten their children from such
education, and are turning their
eyes to those institutions, establish-
ed and sustained by Christian be-
nevolence, in which the hearts, as
well as the minds of the young peo-
ple are taught in the truths that
pertain to each.—*Christian Index*.

He who advocates the sale of
rum is not akin to Christ in heart
or mind.

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L. E. HALL, Hattiesburg, Miss.

The Goodness of God.

By goodness we mean the benevolence of God, that disposition of Deity which causes Him to delight in making His creatures happy. This is not so much an attribute of Deity as it is His essential nature. For "God is love"; pure, unmixed, infinite love. Goodness, therefore, is rather the essential being and character of God. To this our attention is often invited in the pages of Revelation, "O, taste and see that the Lord is good." How great is His goodness? "Thy people delighted themselves in Thy great goodness." "Thou preventest with the blessing of Thy goodness." "My people shall be satisfied with My goodness, saith the Lord." "I will make My goodness to pass before thee." God's goodness fills creation. It distinguishes all His works, and is the grand principle of His universal government. Only the obstinately rebellious deprive themselves of its rich blessings, and in this life even the unbelieving and wicked enjoy the tokens of His unlimited benevolence. But it is a most consolatory doctrine that He is especially good to His saints, to those who know His name and put their trust in Him. These partake of that goodness, which includes the Divine complacency and delight. Hence how appropriate the words of the psalmist, "How great is Thy goodness which thou hast laid up for them that fear Thee." God's especial and abundant goodness is laid up for His people. In the counsels of His love, God's affections and delights were with his people before the world was. He predetermined the privileges they should possess and the blessings they should enjoy. Hence, in the prospective designs of Jehovah, His kindness and mercy and grace were treasured up for all who should obey the truth and believe in His name. It is laid up in the fullness of His word. God's word is designed for the illumination and direction of mankind. It is for the benefit of the whole human race. But its precious promises, its rich consolation, its sweet assurances, its refreshing counsels, its hallowed instructions, are only efficiently enjoyed by them that love Him. Others may read, and admire, and be informed; but the saint digests, meditates and delights in it, even as one who rejoiceth in great spoil and who can tell the goodness which is treasured up here in this life.

"It sweetly cheers our drooping hearts
In this dark vale of tears;
Life, light and joy it still imparts
And quells all rising fears."

This goodness is laid up in the well ordered covenant. That covenant of mercy and grace satisfied by the inexpressibly precious blood of the cross; that new and better covenant, of which Jesus is the adorable mediator. The blessings of this covenant include—

The saints high and celestial calling, his acceptance and peace with God, his adoption into the divine family, his perseverance and continuance in the knowledge and love of God, his triumphant death, bliss, final resurrection and everlasting glory. Thus, exhaustless blessings are laid up in this covenant for them that love him. It is laid up in the fulness of the Mediator. In Jesus all fulness dwells. He is full of grace and truth; and this fulness, both of wisdom and love, is for the benefit of them that fear him. It is only believers who can receive out of this fulness. They appropriate its riches by the exercise of continuous, living faith. Now, this divine goodness, treasured up in Christ, comprehends all spiritual blessings; grace sufficient for all the exigencies of his people; that by which they have ability for every duty, comfort in every trouble, and deliverance from every peril.

Christ Jesus is the grand depository of all needful good for them that fear him.

God's goodness is also laid up in the arrangements of a benignant providence. God's kindly regards are identified with all the dispensations of his moral government. His dominion is a special source of joy and gladness to his people; his providential goodness respects all that the godly man is and has. It includes the exercise of the divine benignity to his family and dwelling—the divine care of his health and life—the divine blessing upon his basket and store—the divine direction of his steps.

All the Lord's ways of providence are gracious and merciful to them that fear him. "The Lord is their shepherd." The goodness of the Lord is laid up in the eternal treasury of glory. The treasures of grace are infinite and inexhaustible; how then, shall we describe the riches of everlasting life!

God has laid up dignified crowns—exalted thrones—princely scepters—boundless inheritance—floods of meridian, celestial light—and oceans of unutterable felicity.

A personal knowledge, an adequate power of contemplation, with a large, copious, and clear ability of expression are wanting to speak rightly of the eternal goodness which God has laid up

for them that fear him. Do we fear God with a holy, filial, affectionate feeling of reverence and delight in him? The goodness of God is not derived, but is the very nature, essence, and habit of his blessed character. He is the fountain, the spring, and source of all goodness. He is essentially good as he is essentially God. God is absolutely good, in him there is no mixture of evil—no dark shades of malevolence, or, in the words of inspiration, "No darkness at all."

Just as he is absolutely wise, and almighty, and independent, so he is perfectly and absolutely good. He is infinitely good. His goodness cannot be measured or circumscribed. It is as vast and boundless as his essence. All the goodness existing in angels, and beautified saints, and the godly on earth, is but as a drop from the ocean, or as a ray of light to the beams of noonday splendor, compared with the richness and abundance of the goodness of God. Therefore, God is incomprehensibly good. We cannot possibly conceive of that which is infinite, so that the goodness of God is higher than all our thoughts. "The breadth, and length, and depth, and height of the love of God passeth knowledge."

God is immutably good. In him there is no variableness or shadow of turning. His goodness cannot be affected either by addition or diminution, and this immutability of goodness is from everlasting to everlasting; strictly and properly eternal, even as God is eternal. He said to Moses, "I will make my goodness to pass before thee."

The goodness of God may be considered, in its general manifestation. In this sense the whole earth is full of it. He is good to all; he careth and provideth for every living thing; he openeth his beneficent hand, and all his creature are supplied with needful good. Now, of this general goodness man highly participates. The resources of creation are all for him; the numberless blessings with which this world is crowded are given to him. Every sense is met with corresponding enjoyment, every reasonable desire by the riches of God's bounty. His own frame, and the constitution of his own mind, are all adapted for enjoyment. Even his pains are monitors to warn him of his approaching peril; and for his maladies, both the surface and the interior of the earth are full of healing remedies. Now, the general goodness of God, like the atmosphere, extends to the whole earth, and to every living thing. God's special

goodness is displayed to the objects of His Divine complacency. How it was manifest to our first parents in Eden! What dignity, felicity and blessedness it conferred! How richly it is manifested to the glorified spirits and angels above! The bright, effulgent beams of joy surround them—they drink of the rivers of His pleasure. At God's right hand, as the peculiar provisions of His spiritual goodness, is fulness of joy and pleasures forevermore. But the brightest displays of the Divine goodness were manifested in the world's redemption. This was the overflowing spring-hill of Divine goodness, in which all the attributes of Deity were co-sharers in the wondrous work. "God so loved the world that he gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." He spared not His own Son. Laid upon the Son of His highest delights the sin of the world. No previous development of goodness had startled angels, but this overpowered even their benevolent conceptions.

"The first archangel never saw
So much of God before."

Goodness is that quality, or nature of God, in which He comes especially near to us. His grandeur might overawe us, His power alarm, His holiness overwhelm; but in the habiliments of goodness He comes near to us as our Father. Here we may behold Him as He passes by, and not be consumed. God in His goodness also draws man near to Himself. We now contemplate Him with confidence. We may speak and commune. His goodness should attract us to Him—bind our hearts to him—fill us with love to him—cause our hearts to overflow with grateful praise. God in his goodness should be the object of our imitation. We should be followers of God as dear children—imbibe his spirit—evince the divine nature within us.

J. E. Lowry.

Little Springs, Miss.

Talent Hiding.

I have been looking some time for Dr. Venable to tell us what talent hiding means, as he said some time back that Dr. Pendleton told us exactly what it does not mean; for I thought Dr. Pendleton was right about it.

T. H. Hurst.

We acknowledge an invitation to the Commencement exercises of Harmony Baptist Institute, at Lena, Miss., next Friday night. The annual address will be by Supt. H. L. Whitfield.